The Seven Finalities of Faith

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FOREWORD

SEVEN primary colors give all the glory to the covenant bow in the cloud. They represent all the shades of beauty. Seven great affirmations represent the sum total of Christian doctrine. The simplicities of the Christian faith are quite as wonderful as its complexities. In seventeen words the supreme finalities of the Christian faith may be stated:

God is.

God created.

God spake.

God came.

God redeemed.

God is here.

God is coming again.

Here we have the seven segments of the complete circle of Christian doctrine. The most arresting, awakening, and arousing thing in the world today is the persistence of Christian faith. Amid noisy denials, reckless repudiations, sophistical satire, lame logic, and appalling apostasies, one would expect that believers in supernatural religion with its redemptive urge would weaken in their assurance of, and perchance give up, their insistent affirmations. Evangelical Christianity, though temporarily crushed, crumpled, and sometimes baffled, but never beaten, pursues its course unrestrained and undismayed in the teeth of the storm.

"Oh, that I knew where I might find Him!" is the universal cry until he is found at manger, cross, and throne.

Normal humanity refuses to be confined within the visible and tangible. The consciousness of the Infinite was implanted by almighty God and is ineradicable. In their more thoughtful moods men *know* that infinite values and realities lie behind the cosmic curtain. Humanity refuses to be satisfied with explorations on the floor of the visible valley.

The lure of the Supernatural is persuasive and powerful. The fires of a boundless hope cannot be wet-blanketed by a naturalistic philosophy. Modern educational programs and processes tend to opiate the very faculties which are reaching out after God, but belief still persists. Intoxicated by unprecedented mastery of nature, mankind is applauding the superman, but there is still a sober remnant whose unyielding hold on the invisible and the eternal is powerfully influential. Ossified by selfishness, refrigerated by indifference, the heart of humanity still calls for a vision of after-death realities. Since God parted the curtains of his universe and visibly walked among men in the person of Christ, faith in the supernatural has energized the imagination and vitalized human will.

The most important body of truth in the world is that represented in the term Christian faith. The longing to know self, God, and the relations between the two, makes it impossible to abandon the desire to have a clearer perception of duty and destiny. The effort to dismiss God and moral accountability is just as futile as the attempt to banish self-consciousness. Faith is force. Convictions are commanding. A man with no fixed and final faith has no more moral lifting power than one standing in quicksand has physical lifting power.

Spiritually, there are thousands of people who, like a man in mid-air, are hoping sometime and somewhere to land on their feet. The hopeless and helpless drifting toward headlands where wreck is inevitable is due to the foolish assumption that everything in the nature of religious belief is in a state of flux. It is something for one to be willing to die for his convictions, but it is much more important to have convictions worth dying for.

The maps and charts that have been proven accurate and reliable by thousands of voyagers are to be trusted and accepted. Nothing is more irrational than to throw them into the discard. What could be more futile, foolish, and inane than to make the demand that in many modern educational processes is made that the student approach any and all subjects with a mind as blank as an unmarked sheet of paper! This assumes that to no one before the present moment has any truth been revealed worthy of immediate recognition. A student with a normal mind could not, if he would, bring himself into such a dehumanized state of nonentity. The criteria by which truth is determined are well known. Principles and propositions that successfully stand the test of all the criteria of truth are to be accepted at their face value. Negations generate no power. Denials dismiss no facts. Rejection leaves realities untouched and unbroken. The wheels of God's chariot of progress are not turned by agnostics and atheists.

The demand for finality is persistent and insistent. Man is restless and peaceless until the supreme concerns of existence are settled in his own mind. "Let me fly to the Rock that is higher than I" is the earnest cry of souls seeking sure and secure foundations upon which

to build character and from which natural and spiritual realities may be viewed sanely. The Church of the Lord Jesus Christ can never successfully advance half rationalistic and half evangelical. Two cannot walk together except they be agreed.

Evangelical Christianity accepts as its inspiration and its foundation the only Evangel of which we know anything, namely, that presented in God's Word. It is here we find the *seven finalities of faith.* They are not accepted by rationalistic Modernism. Every one of them is heartily received and loyally advocated by true evangelicals. A vivisectionist has related an experiment in which he succeeded in grafting to one insect a portion of another while both were in the pupa stage. The result was an insect with dual tendencies — to seek the earth and to ascend to the heavens. How is it possible more perfectly to illustrate the difference between evangelical believers and the advocates of rationalism? The one group heartily accepts the supernatural, is ever ascending to the heights, the other moves in horizontal lines with its atheistic trend of thought.

To cast aspersions at Christian doctrine is the mark of a superficial mind. The spiritual life can only unfold in a congenial atmosphere, and the fruit of the Spirit will always be found on trees rooted in the fields of faith. When orchids grow on icebergs and wheat fields are found on glaciers, then, and not until then, may we expect the flowers and fruit of the Spirit to flourish in anti-supernatural and non-evangelical soil.

Tested by all the criteria of truth, the seven finalities of faith stand as unalterably and indestructibly true. They represent the irreducible minimum and at the same

time the horizoned maximum of spiritual reality. These seven splendid affirmations constitute the great fortress of Christian truth. Assaults against this fortress are as impotent to effect its destruction as shadows on the mountain are to obliterate the Jungfrau or the Matterhorn. Evangelical Christianity boldly accepts these finalities. On the shores of the stormy sea of doubt and denial the Church lifts this sevenfold beacon which no storm can extinguish.

Only as the Church of Christ can say with absolute assurance, "I know whom I have believed," will it be able to accomplish its supernatural mission. Without this sevenfold affirmation the Church is as powerless to stem the tides of sin and crime that threaten to engulf the world as is the bit of kelp driven by ocean winds and tide to turn the course of the Gulf Stream. The real dynamic of the Church of God is the Holy Spirit who is the author of God's Book giving to it an authority which no man can wrest from it. To these unshakeable validities let us hold unyieldingly and uncompromisingly because in them is humanity's salvation.

It is our purpose to present the seven finalities of faith constructively and positively, and in such language that the average layman may see clearly the substance of Christian doctrine as accepted by evangelical Christians. By evangelical Christians we mean those who believe the sum-total of inspired truth presented in the Old and New Testament, and more particularly the Good News brought to the world by God's only begotten Son, Jesus Christ, our Lord and Saviour. We shall have accomplished our purpose if we are able to bring within understandable and manageable compass the essentials of the Gospel of Christ.

For in these essentials we have the answer to the question of the ages, "What must I do to be saved?"

In this study of essentials, I am pleading for cubical Christian character. A cube is a six-sided solid. The length, breadth, and height of it are equal. A true Christian personality is cubical. It is six-sided and it is solid. It is a thing of substance. We are living in a day of latitudinarianism. Many people are all for breadth. Broadmindedness is stressed as though it were the only dimension. "Broaditis" is a disease. People who underscore broadmindedness to the neglect of the other dimensions only deceive themselves. They are thin-minded rather than broad-minded. What is called breadth is only a thin veneer concealing the narrowest of idealisms and often the most supercilious conduct.

The professional broad-minded individual is usually living a very contracted life. A horizonless life is only a mirage. A defined boundary means at least that you are living in a real and not a phantom universe. A cubical personality has breadth but at the same time it has length and height. It is evangelical in that it is as broad as truth and as basic as reality. Such a life recognizes that high thinking and deep thinking and long thinking and strong thinking are quite as important as broad thinking. If what is called broadmindedness carried its proper label it would be weak-mindedness.

A man or woman with virile religious convictions is often called narrow by the thin, shadowy, spineless, creedless manikins who are palming themselves off on the world as real folks. Liberalism evaporates personality until it is of tissue-paper thinness and soap-bubble content. Modernism is eternally harping on its all-out-of-

doors breadth. Its advocates travel in circles and never arrive. The mountain pass is not as wide as the shadow of the cloud that sweeps over the Alpine heights but it is the road through the pass that leads to the flower fields and orchards beyond.

We plead, then, for high thinking, for deep thinking, for cubical living with solidity, substance and sanity. Be willing to be just as narrow as God's great highway of reality that leads heavenward. The radiations of the six-sided life will carry beatitude to the widest horizons and will sweep upward to the throne of the Eternal. Intensity is of greater worth than extensity. Quality is more important than quantity. Go after all out-doors and you get nothing but wind. The world is suffering from mental attenuation. It shows itself in superficiality and feebleness, which calls itself broadmindedness. A balanced, harmonious life is Christian personality at its best and bravest. The *seven finalities of faith* present the doctrinal substance calculated to make personality truly great.

I

The First Finality of Faith

GOD IS

§ 1. The Personality of God

NONE of our processes of thought attains completion until we accept the fact of the supreme, the absolute God who is revealed to us in the Bible. It must be universally conceded that the Bible everywhere emphasizes the personality of God. The use of the personal pronouns "I," "My," "Me," "Thou," in connection with Deity declares for his unquestioned personality. Nothing shows the atheistic trend of modern thought more clearly than the growing tendency to deny the personality of God. So much emphasis has been placed upon the immanence of God that a pantheistic conception has taken the place of the idea of personality. In the Bible God is represented as willing, working, speaking, walking, seeing, hearing, and always in the sense that a Personal Being is engaged in all these things. He deals with man exactly as one personality would deal with another personality. It is because he is a personal and not an impersonal Deity that he can furnish a true basis of evidence.

What could be more useless in developing human character than the contemplation of a God who is merely pervasive power? Only a God of whom can be predicated personality with all its implications could possibly give

a human individual moral excellence and spiritual knowledge. A God who thinks, feels, sympathizes, communicates, upholds, indeed a God who cares, can alone advantage us one iota in righteous living. Language could not be more explicit than is Biblical language in declaring for a divine personality. The everlasting "I" emphasizes it. The Biblical representation of God presents him to us as One exercising both will and power in creation, in upholding and governing, in enabling man to live righteously. Who but a personal God could speak, hear, plan, warn, promise, plead, companion, direct, guard, guide, punish, and bless? He is represented as having close fellowship with his children. How ridiculous would be the thought of Fatherhood at all, if God were impersonal.

It is a growing part of the present-day apostasy to deny God's personality. But what sort of commerce can an individual hold with unpersonalized spirit? There is much foolish talk about the irrationality of anthropomorphizing God — but why? In what terms is God to be thought of other than in terms of infinitely extended and infinitely perfected human personality? If we are to understand him at all and sustain reciprocal relations with him we are obliged to conceive of him as a Person. We must employ the modes of thought which will make God available and appropriable, else it is foolish and useless to think of him at all.

For example, in our consciousness of weakness it is not sufficient to contemplate abstract Power. That helps no one. We want to know that the infinite Power is under the direction of a personal Wisdom and Will and that it is directed by personal Love. In the event of temporary failure what does it avail to think of God as

impersonal Spirit? Precisely as a child, becoming conscious of its inability to meet some sudden demand for strength, turns to a wise and sympathetic father with assurance that the father's love will meet the emergency because of loving personal relationship, so, likewise, if we are to be advantaged in the least by thoughts of God, we must understand that he deals with us not in the mass, but individualizes us and offers his almightiness to meet our every necessity.

Could anything be more inane than to attempt to pray to the cosmos? Hazy indefinite thoughts of a something that is merely dynamic but not rationally directed will lead a soul just as far as possible from the true conception of Christianity's God. The world is full of sadness and sorrow. Afflictions abound on every hand. If belief in God is to assist us it will be because we know he is sympathetic and freely offers his help. The long series of protestations of divine interest and friendship which we read in God's Word are utterly meaningless except as we see in God One in whose image we are made and with whom we can hold understandable converse. God is as infinite in emotion as in wisdom. The compassion of God is as important as his power.

The Christian religion is thoroughly personal and individualistic. Why? Because only thus can it be of the slightest value to us. To be sure, God is represented as dealing with society, as dealing with nations, and as dealing with races, but only because all of these are composed of individual units. Only a divine Person can deal with finite personalities. "Enoch walked with God." Now what an absurdity to say, "Enoch walked with Cosmic Almightiness"! Undertake to apply the Psalms

of David to an impersonal God and the irrationality of this whole attempt to depersonalize God appears. Mere power cannot suffer, sympathize, or love. In all the dealings God had with Israel he is represented as possessing attributes like our own, only infinitely amplified and absolutely perfect. By studying ourselves and moving on along the lines of revelation we are able to arrive at an understanding of who, what, and where God is.

We can walk with God, talk with God, think with God, and grow more perfectly like him because we were created by him for this very purpose. All of the great hymns of the faith breathe this personal relationship. Such hymns as "Nearer My God to Thee" find their significance in the fact that God is a Person into whose warm, affectionate embrace we may creep and rest. Nothing is more repellent to the child of God's love who has come to know him, live with him and in him, than to speak of God as "It," which would be necessary if he is not definitely and distinctly personal.

It is argued that personality involves limitations and that God cannot be limited, therefore he is not a Person. The answer is that personality as applied to God does not involve limitation. When we are dealing with the infinite absolute we are dealing with the unconditioned and unlimited. Yet it does not antagonize one single law of thought to predicate of God personality.

We have dwelt at length upon the personality of God because of the peril to Christianity resultant from its denial or half denial in Christian pulpits. It is only a step from such a position to that of bald atheism.

Both Modernism and materialistic science have brought pressure to bear upon the students of theology to abandon

this doctrine, claiming that it is opposed to the findings of science. Now Christianity is never in conflict with true science. The conflict arises when on one side or the other a partial and not a complete knowledge is advanced as the whole truth. It is especially true that a conflict arises when the empirical sciences declare themselves as including all science and all truth. There are no facts of science in any domain of thought which are not recognized by theists, but the same cannot be said for the advocates and teachers of empirical science, because they are saturated with materialistic conceptions of God's universe, and are agnostic or atheistic at the very beginning of their investigations. When science enters the domain of theology it invariably begins to dogmatize. It is when a pseudo-science camouflages its atheistic position in the name of science, that theology comes into conflict with it.

Personality is of the same kind in God and man. The difference is wholly one of degree. It has been objected that God is a Spirit and therefore not personal. This has no logical or rational basis. It does not in the slightest degree affect personality. Spirit is distinct from matter to be sure, but one's personality is not determined by his relation to the physical. Spirit may be associated with and act through material body. This indeed is true of every one of us. Yet who of us would deny his own personality? We surely do not expect an earthly body in the life after death, but we do not expect to be depersonalized. We are then to think of God as personal, absolute being, who created us, who sustains life, who acts with loftiest wisdom always under law, leaving nothing to chance or accident. Every possible contingency of the universe and each individual in it was known to

God who has made full provision to meet every possible circumstance of personal life.

The denial of the divine personality involves a rejection of revelation as a matter of course. Along with that goes all idea of moral authority and also every possible ground of assurance for immortality. Either God is a Person sufficiently comprehensible to enable fellowship between ourselves and him, or he has vanished and we are "without God in the world." The Christian religion has gone when the personality of God has gone. "Jehovah spake unto Moses face to face, as a man speaketh unto his friend" (Exod. 33 : 11). In Hebrews we have the most emphatic declaration not alone of the personality of God but that he is to be conceived of as having form. It is clearly understood that he must be thought of in such terms and under such conditions as make him approachable and comprehensible for all purposes of communion. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power," relates to Christ who bore the image of God.

§ 2. The Atheistic Drift of Modernism

Let us recognize that there is Modernism and Modernism. It is quite true that some who desire to be thought up to date are willing to accept the modernistic label even though it has come to mean a radical departure from the "faith which was once delivered unto the saints," yet they retain some of the evangelical doctrines. Notwithstanding this, it is yet a fact that the avowed Modernist has gone a long way from the face value of the Gospel in his views of God, Christ, and Redemption. When the

drift toward agnosticism and rationalism has set in, the gap between evangelical and Modernist rapidly grows wider and wider.

Prof. George Burman Foster of Chicago University is a good example of the natural goal of Modernism. The same may be said of Fagnani of Union Seminary. The influence of Professor Foster on his students was such as to lead many of them to abandon their purpose of entering the Christian ministry. The residuum of Christianity after Professor Foster had evaporated it did not seem worth retaining. Naturally these students drifted into the class of freethinkers which is next door to atheism. Of God he said, "God is a symbol to designate the universe in its ideal-achieving capacity." This is nothing less than identifying God with the universe. He claimed that we know practically nothing of certainty about Jesus Christ. His statement that Christianity is not the best nor the final religion is what might logically be expected from his anti-supernatural, atheistic position. But he simply carried to its logical conclusions the very positions now occupied by many ministers in evangelical churches who have rejected evangelical belief.

The theology of liberalism will lead you side by side with Foster if you keep on the road long enough. This is precisely the peril which many Modernists strangely ignore. Prof. Edward Scribner Ames has written a book dealing with the revolt against doctrinal theology called "The New Orthodoxy." It would be much more proper to call the book "The New Unorthodoxy" since the views set forth have nothing in common with evangelical truths. Such men as Doctors Gates, Alden, Ellis, and Anderson all declare that the modernistic view is

utterly at variance with what has always been regarded as evangelical Christianity. There is a complete repudiation of the authority of the Christian Scriptures and an unqualified denial of Jesus Christ as the Son of God.

How far astray modern thought has gone in the matter of human dependence upon God you may learn from the utterances of such men as Dr. John H. Boyd, Professor in the McCormick Theological Seminary. When Doctor Boyd was about to enter upon his professorship he told the people whom he was leaving, "I have not pleaded with you to believe in God. I have not asked you to bring your sins to be forgiven primarily . . . I have asked you to believe in yourselves, in the dignity of man, and in the greatness of the human soul." No one would for a moment disparage either the dignity of man or the greatness of the human soul, but to believe in self as distinct from believing in God, with the assumption that belief in self is sufficient, is a far cry from the Christian ideal of trust in the Almighty.

President McGiffert of Union Theological Seminary says, "We have learned not to think of the Bible as a final and infallible authority, and have come to see that there is not such authority and that we need none." This of course throws the Biblical conception of God into the discard.

Prof. George B. Foster said, "One may say that not supernatural regeneration but natural growth, not divine sanctification but human education, . . . not Christ the Lord but the *man* Jesus who was a child of his time, not God in his providence but evolution and its process, *without an absolute goal,* that all this and such as this is the new turn in the affairs of religion." Invariably the

rejection of the authority of the Bible is followed by the rejection of the authority of Jesus Christ. A minister in an evangelical church had the audacity to say, "My ultimate standard is not Christ, neither the Christ of history nor the Christ of faith."

With the Modernist, religion has thus ceased entirely to mean what it has always meant to the world. Edward Scribner Ames says, "Religion is an extraordinary enthusiasm for a cause." Professor Sellars of the University of Michigan says, "Religion is loyalty to the values of life." In these utterances we discover that there is nothing left of that which has always been central in the Christian religion, namely, a definite and positive relationship to a personal God through the willing acceptance of Jesus Christ. These men, to be sure, talk much about social well-being, and various kinds of loyalties, and a good deal about morality, but they furnish no true motive for any of these things. Evangelical Christianity is far more urgent with respect to social obligations than these anti-supernaturalists could possibly be. The difference is that Christianity furnishes a logical foundation and motive for a true ethic. While requiring all the higher qualities of life, the Gospel goes very much farther and presents a reasonable ground for the realization of our highest ideals and an adequate motive for the higher moralities.

How can men who talk about the democratization of God, the mere humanity of Jesus Christ, the unauthoritative nature of the Bible, be expected to present a true philosophy of religion when the very essence of religion itself is thus discarded? If, as they claim, the human soul is only a development of the animal mind and the

very highest in man is only the unfolding of resident forces in what was the animal mind, naturally religion loses its vital significance.

What hope can there be that young men will go forth from modernistic educational institutions with any proper sense of God, duty, destiny, when teachers like Prof. Roy W. Sellars leave the impress of their anti-supernaturalism and irreligion upon the minds of their pupils? He says, "Such expectations as prayer, worship, immortality, providence, are expressions of the pre-scientific view of the world, but as man partly outgrows, partly learns to reject the primitive thought of the world, this perspective and these elements will drop from religion." How utterly ridiculous to call the residuum, after these things have been dropped, religion at all.

Now the fact is, no man who has had real transactions with God doubts for one moment any of these things which Professor Sellars rejects. As expressed by large numbers of our instructors in theological seminaries today, Modernism and infidelity are interchangeable terms. They do not for a moment teach or believe in Christian experience in the evangelical sense. Christian experience as it has been taught by the Church, and as the Bible very definitely portrays it, means the establishment and development of a relationship with God whereby man is made a new creature in Jesus Christ, firmly and unalterably believing in the Atonement, therefore in personal salvation, together with a conscious fellowship with a personal God.

It is unquestionably true that religious certitude is utterly impossible if you accept modernistic postulates. Doctor McGiffert's declaration, that "agnosticism touch-

ing many matters formerly deemed fundamental has come to be the common attitude on the part of religious men and even of theologians," is true except that we may properly refuse to make the application of the term "religious men" and in any proper sense the application of the term "theologian" to those who have so utterly departed from the great foundation truths of religion. For a long time the changes have been rung on religious experience as furnishing a proper basis on which to build any true system of theology. Even liberals have now discovered the foolishness of such an attempt.

Dean Fenn of Harvard has recently said that the modernistic conception of Jesus Christ "is incompatible with religious certainty and finality." Doctor Fenn declares that all Liberalists know this and hence deny both certainty and finality to the various articles of our Christian faith. This simply means that Liberalism leads nowhere spiritually but to the dismal swamps of incertitude and unrest concerning the very things in life which are of supremest importance. At the very point where we should be left upon the rock of unshaken validity we are left in the mire of doubt and despair. The entire modernistic trend is away from any sort of certainty whatsoever respecting spiritual reality. This fact is unblushingly accepted by the very men who are seeking to secure a following. Professor Sellars makes this apparent when he says, "The Church must give up the idea that it can teach final truth on any subject." What a cheering outlook this must be to our modernistic brethren. As a matter of fact, nothing is farther from the truth than such a statement. It is utterly false as is attested by the application of tests of logical and philosophical truth,

and by the Christian experience of uncounted multitudes. How superfluous, how stupid, how foolish to attempt any theological teaching at all while at the same time denying any immovable foundations for religious truth!

Yet it is not so difficult to understand how such a position is arrived at. The abandonment of any authoritative revelation removes the possibility of any secure foundation for Christian theology. To retain the name of God without the true content divests religion of its reality from start to finish. God is identified with "cosmic forces." Modernism tells us that God is to be thought of simply as the sum total of the resident forces in the universe, and that he has no existence apart from what we call nature. How entirely contrary to all that is the thought that nature is merely the name of that of which God is the creative and ruling cause! Why protest against thinking of God in the only way in which he can be thought of as God at all? We are told that to think of God as a personal God is so to humanize him as to eliminate his chief qualities. Nothing seems so unacceptable to the Modernist as to conceive of God as one in whose likeness we have been made and whose thoughts, feelings, and activities are such that we can enter into fellowship with him. Communion demands likeness.

There is no reason to think of God at all unless we can think of him in terms of communion. Communication is not possible except where there is correspondence. We talk of communion with nature, to be sure, but as a matter of fact there is no true communion with nature until through nature we are brought face to face with the Author of nature. Spelling nature with a capital

"N" does not change the situation in the least. It is God, in, with, and behind nature with whom, in reality, we are communing when we talk of communing with nature.

§ 3. God as the Bible Presents Him

The Biblical conception of God could scarcely be better stated than in the words of the Westminster divine, "God is a Spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth." The triunity of God is clearly taught. This triunity is represented in three persons — Father, Son, and Holy Ghost. God is represented at the very outset of revelation as purposefully acting *creatively*. "In the beginning God created the heavens and the earth." The first utterance is his word, "Let there be light." In relation to man, God is represented as giving definite direction to primeval man and exercising his sovereign authority in specific commands. The fellowship established at the outset being broken again, God is represented as walking in the garden in the cool of the day and pathetically appealing to Adam in the words, "Where art thou?"

The whole record of Old Testament revelation represents God as walking, talking, planning, programming with man as one person would with another. Of course in all this he is represented as infinite, eternal, immutable. He declares himself as having existed from all eternity. His absolute sovereignty is everywhere assumed and at no point conflicts in the least with the closest intimacy. The inquiry is presented, "Would it not be disastrous to retain the idea of imperialism in God when the whole

world is moving toward democracy?" How absurd to compare the relations of an infinite Creator whose wisdom and power are adequate to every need of humanity, and behind whose so-called autocracy and imperialism love is ever the actuating motive, with human sovereignties so limited and lacking in all the qualities which insure a beneficent rule! The Biblical doctrine of God presents him as sustaining the relation of a father to his children, while at the same time he sustains the relation of a benevolent and beneficent sovereign to his subjects. "I . . . will be your God, and ye shall be my people" (Lev. 26:12).

What could more beautifully indicate the closeness of our relationship with God than the fact that in all of our ordinary activities he is a coworker with us? "We are labourers together with God" (1 Cor. 3:9). So far is his wisdom beyond the wisdom of the wisest human sages that we are told, "The wisdom of this world is foolishness with God" (1 Cor. 3:19). Aloofness and imperial might for its own sake are not characteristic of him. On the contrary he is our defense, our help, our upholder, when all supports are slipping away. We are never left without his sustaining "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

At the very beginning of Old Testament religion those in high places of trust were assured that they could depend wholly upon divine support. "God is my strength" (2 Sam. 22:33). "Behold, God is mine helper" (Psa. 54:4). "God is our refuge and strength, a very present help in trouble" (Psa. 46:1). The most tender words are employed to indicate the sympathy of the sovereign

God. The fact of his almightiness only increases the blessedness of the close relationship vouchsafed. What could better represent divine gentleness, pity, and sympathy than "[He is] a father of the fatherless"? (Psa. 68:5.)

Even in the expression of his judgments against Israel there was no resentment nor was there any disposition to regard the exercise of the sovereign power of God as tyrannical. The Psalmist with holy enthusiasm could declare, "Truly God is good to Israel" (Psa. 73:1). Instead of exercising an arbitrary power it was recognized that notwithstanding his majesty and imperialism he expressed all the considerateness of kindly love. "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." His forgiveness and mercy are dwelt on at far greater length than are his just condemnations and visitations of judgment. "The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth" (Exod. 34:6).

Never, however, is there any disposition to question the omnipotence or majesty or glory of God in order to stress his gentleness and goodness. The two are thought to be perfectly consonant and harmonious with each other. "The mighty God . . . hath spoken" (Psa. 50:1). "The Lord thy God is among you, a mighty God" (Deut. 7:21). There could be scarcely any greater indication of the perfect consistency of regarding God as sovereign, a great ruler, an imperial master even, while at the same time sustaining a relationship of beautiful oneness with his children than the constant use of the possessive pronoun "my." "I . . . cried to my God" (2 Sam. 22:7). "Remember me, O my God" (Neh. 13:14). "Thou art

my God" (Psa. 31:14). "My soul shall be joyful in my God" (Isa. 61:10). "I thank my God through Jesus Christ for you all" (Rom. 1:8). "My God shall supply all your need" (Phil. 4:19).

There was also a ready recognition of God's collective relationship to his people. "This God is our God for ever and ever: he will be our guide even unto death" (Psa. 48:14). "Our God . . . will abundantly pardon" (Isa. 55:7). Would any "democratization" of God bring him in closer relationship to man than his own declaration of his love, his sympathy, and his fellowship as indicated in such passages as "Be not dismayed; for I am thy God: I will strengthen thee; I will help thee; yea, I will uphold thee with the right hand of my righteousness"?

When Professor McGiffert says we want a God not to whom we have to submit, but who sustains brotherly relations with us, he seems to forget that liberty itself is dependent upon obedience. Submission to God is the secret of conscious, spiritual liberty. The result of it is always a sense of freedom, and new power, and exhaustless resource. Submission does not mean enslavement nor does it mean in any unfavorable sense subservience. It means a ready yielding to a wisdom and a power infinitely beyond our own. "Submit yourselves therefore to God" is the exhortation of James (4:7).

This same sovereign God whom we are asked to repudiate in his sovereignty is presented to us as a burden bearer. "Cast thy burden upon the Lord, and he shall sustain thee" (Psa. 55:22). At the same time he is absolutely just, and exercises no such leniency as ignores the sinfulness of sin or makes a travesty of law. "Justice

and judgment are the habitation of thy throne" (Psa. 89:14). What could be more beautiful than the thought of his protection? "He shall give his angels charge over thee, to keep thee in all thy ways" (Psa. 91:11). "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43:2).

The Christian Church has never thought of his sovereignty and his infinitude as at all improper, or in any sense a hindrance to the appropriation of these promises of God. On the contrary, the value of all the divine promises hinges upon the divine might of the Infinite. He can be a Saviour only because he is sovereign. What is needed today is a clearer recognition of the greatness of God, the goodness of God, and the personality of God. "Let all the . . . world stand in awe of him" (Psa. 33:8). "In his hand are the deep places of the earth: the strength of the hills is his also" (Psa. 95:4).

The omnipresence of a personal God is indispensable to unremitting fellowship. "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there" (Psa. 139:8). "The eyes of the Lord are in every place" (Prov. 15:3). How could we look to God with any expectation of deriving benefit and blessing were it not for his omniscience and omnipotence? "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13). "Thou knowest my downsitting and mine uprising" (Psa. 139:2). Thus and thus only could the provisions of his bounty and his tender care avail for us in our time of need. "Casting all

your care upon him; for he careth for you" (1 Pet. 5:7). "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee" (Job 5:19). In a world filled with turmoil, stress and storm it is the great and gracious God who affords peace to the soul. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3). "In the secret of his tabernacle shall he hide me" (Psa. 27:5).

If, therefore, all through the history of Christianity these same thoughts of God have been promotive of the spirit of worship and adoration, why should it be thought desirable to abandon such doctrines? How shallow, how empty, how unbiblical, how unreasonable to reject all these great truths and facts which have had continuous demonstration for six thousand years, and substitute for them an impersonal God who is in reality no God at all!

To those who doubt the fact that a knowledge of God is possible we commend the reading of Prof. James Mark Baldwin's "Fragments in Philosophy and Science." In this we read, "Is there such a thing as knowledge? If so, of what? Of an external world, of self, of God? What is truth? Answer this with the Positivist who admits no knowledge but of the external world, to whom consciousness has no legitimate voice, to whom the inner world is an illusion, and then take stock of human life. It is then measured in terms of the yardstick and the pound — it is of value as it is brought into relation to the profits and losses of trade or the utilities of material acquisition. But the affirmative answer to the question, 'Can we find truth?' brings back the worth of living. If our natural knowledge is true then science is possible, discovery and invention are leading us on to the ultimate

revelation of nature's secret things; if the mind works true then its intimations of spiritual realities, of emotional satisfactions, of self-realization by self-control and choice of the best are worth while and so are its assurances of a goal and a destiny . . . God is the reality which our moral and spiritual nature needs and finds. What we need in God is a presence personal, not a logical postulate. To the deist, God is not a presence, he is far off. He is not a citizen of the world — our mental world — he is the director of a machine."

There is nothing cold, distant, unfeeling, or incomprehensible in the Christian conception of God. He is one whose presence warms our hearts, clarifies our thinking, insures our progress, and participates in our experiences. He is not only known but he is affectionately known. He is trusted, loved, and obeyed. He plans our lives and then empowers us to carry out the plan successfully. All this brings about the familiarity with the Infinite which is not in the slightest degree sacrilegious but which enters into our daily experiences, increasing our joy and creating the profoundest enthusiasms.

So final is the faith that *God is* that the Bible never even attempts to prove it or suggest the necessity of proofs — it assumes it and proceeds upon that assumption. Indeed, the man who is atheistic is assumed to be mentally below par. "The fool hath said in his heart, There is no God." In addition to the fact of God's existence, the Bible writers recognized that a sufficient acquaintance with God is possible to meet the deeper needs of the heart. Our information regarding the divine attributes is necessarily contributed by the inspired Word. While the proofs of God's existence are not

logically absolute, they are adequate, they are entirely corroborative of the intuitional knowledge we have of God, and they have all the value of mathematical proof.

Doctor Orr, the learned theologian of Glasgow, whose erudition gives much authority to his utterances, said: "What we mean by the proof of God's existence is simply that there are necessary acts of thought by which we rise from the finite to the infinite, from the caused to the uncaused, from the contingent to the necessary, from the reason involved in the structure of the universe to a universal and eternal reason which is the ground of all, from morality in conscience to a moral Lawgiver and Judge." In this connection theoretical proofs constitute an inseparable unity, — "constitute together," as Doctor Stirling declares, "but the undulations of a single wave, which wave is but a natural rise and ascent to God, on the part of Man's own thought, with man's own experience and consciousness as the object before him."

It seemed to anthropologists making excursions into Patagonia that there were tribes without any sort of belief in God. Further investigations have proved the first conclusions not well founded since religion, though very crude, is found to have a real place in the thought of the very lowest tribes. The conclusion that the idea of God is universal is reached by the best thinkers, and this very universality of belief has something to do with the Bible assuming instead of proving that *God is.*

Jesus defined God as Spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:23). This definition means that God is without visible form. We apprehend him spiritually; soul apprehending soul. "The natural man receiveth not

the things of the Spirit of God . . . they are spiritually discerned" (1 Cor. 2:14). Notwithstanding this, man was made in the divine *image* and there must be some reality connected with the word image. This reality we find in attributes and qualities of character. Reason, moral sense, self-consciousness, and reflective thought represent how we are imaged after God. The Bible declares emphatically for the divine personality yet asserts that God is Spirit.

One of the most significant of all Scripture assertions is that found in Exodus 3:14: *"I am that I am."* This marks God as personal and eternally existent. There was no time when God was not, and there never will be a time when he is not.

Dr. William Evans has admirably arranged the names given to God as indicating his personality.

Jehovah-jireh: The Lord will provide (Gen. 22:13, 14).

Jehovah-rapha: The Lord that healeth (Exod. 15:26).

Jehovah-nissi: The Lord our banner (Exod. 17:8-15).

Jehovah-shalom: The Lord our peace (Judges 6:24).

Jehovah-ra-ah: The Lord my shepherd (Psa. 23:1).

Jehovah-tsidkenu: The Lord our righteousness (Jer. 23:6).

Jehovah-shammah: The Lord is present (Ezek. 48:35).

God is represented as acting as only a person could act. He loves, he commands, he rebukes, he judges, he is angry, he pleads, he protects, he upholds, he builds, he destroys.

There is no attempt in the Bible to explain either the unity or the trinity as related to God. Both are unequivocally taught. "The Lord our God is one" (Deut. 6:4). "There is none other God but one" (1 Cor. 8:4). The oneness of God is so stressed all through the Bible that there can be no question that the Bible intends that fact to be ineradicably inscribed in mind and heart. But it is equally true that the tri-unity of God is presented as a necessary fact. A plurality of persons in the eternal Godhead is plainly taught. In Genesis 1:26 we read, "And God said, Let *us* make man in *our* image." This is known as the plural of majesty. All three persons of the Godhead are represented as participating in that notable event when the seal of the Father was granted to Christ at his baptism in Jordan. There was the Spirit in the form of a dove; there was the divine voice of the Father, and there was the Son Beloved.

One of the holiest of religious acts is the sacrament of baptism. Jesus himself gave direction as to the formula. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Paul presents a form of benediction which teaches the Trinity. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost." Each of these Persons is revealed to us as having divine attributes. Each is God as constituting *one God.* We simply have to accept it if we accept the Bible. The Bible does not teach that there are three Gods; that is not the Christian doctrine of the Trinity. It is that three-foldness represents the very essence of God. God the Father is "the invisible God." God the Son is "God manifest in the flesh," who was visible and ap-

proachable and apprehended by the senses. God the Holy Spirit is God taking possession of the human mind and heart, regenerating, transforming, enlightening, and perfecting the life.

From this triune God nothing is hidden. "His understanding is infinite" (Psa. 147:5). "For the ways of man are before the eyes of the Lord, and he pondereth all his goings" (Prov. 5:21). "God . . . knoweth all things" (1 John 3:20). "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether." There is nothing past, present, or future but what he fully knows. God knows every possible contingent in the case of every human life, and thus makes place for his own activity in answering prayer.

It is equally true that God is all powerful, *omnipotent.* When we say God can do anything we mean anything not contrary to his holy nature. He can do no wrong for that would contradict his own holy nature. God can do all things right, and good, and necessary for the benefit and blessing of his creatures. Creation was the exercise of God's omnipotence. "He spake and it was done" (Psa. 33:9). "And God said . . . and it was so" (Gen. 1). The visible universe is the will of God and the thought of God objectified and visualized. He has the power to express his wisdom, will, and love by bringing into being that which was not. His power is expressed in controlling and directing nature. He "raiseth the stormy wind . . . he maketh the storm a calm" (Psa. 107:25, 29). All power is in reality an expression of divine power. Our very life is dependent upon divine energy. Every breath we draw is through his manifested energy. God is all in all to his children. He is actively

present in his universe. This truth is immensely important.

Deism dismisses God from his universe as an active and present participant. It is untrue and largely destroys the value of prayer, making the material universe a terrible monster, moving on without a guiding hand, even though under laws eternally determined. What a difference in our thought of the world to know that he commands, and that he is an immediate participant in nature itself, employing natural agencies to carry out his deep designs in behalf of his children!

> God moves in a mysterious way
> His wonders to perform;
> He plants His footsteps in the sea,
> And rides upon the storm.
>
> Deep in unfathomable mines
> Of never-failing skill
> He treasures up His deep designs,
> And works His sovereign will.

The nature of God admits of his omnipresence at all times. There is no place where he is not. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Psa. 139:7). "How precious also are thy thoughts unto me . . . when I awake, I am still with thee" (Psa. 139:17, 18). "Lo, I am with you alway" (Matt. 28:20). This presence of God means a definite, *interested* presence and not some vague pervasive mystical influence. He is wherever a child of humanity may be and calls for his help. "Thou God seest me" (Gen. 16:13).

Dr. William Evans in his book, "The Great Doctrines of the Bible," quotes the answer of a deaf and dumb

pupil in a Paris institution who was asked what his idea of the eternity of God was: "It is duration without beginning or end; existence without bounds or dimension; present without past or future. His eternity is youth without infancy or old age; life without birth or death; today without yesterday or tomorrow." What could more comprehensively or impressively set forth the fact of the unchangeable and eternal in God.

In our thought of God none of his natural attributes satisfies our ideal of perfect being without the added knowledge of the moral attributes of God. To know that God is power and that he is everywhere present might bring terror instead of peace to the heart. What are his qualities as relates to the moral ideal?

The Bible again comes definitely to our assistance and presents to us God as ineffably holy, just, and good. The heartening effect of this is beyond words. And yet as we shall see later, the very holiness of God brings its startling revelation of our own imperfection and lostness since unholiness and holiness can have no fellowship together. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place" (Isa. 57:15). "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy" (1 Pet. 1:15, 16). If God is holy it follows inevitably that he is just. Here again, while it is unspeakably blessed to know that God is the personification of all that is just, yet to the sinner violating his law something else is needed to remove fear. This something we find in his mercy. "Gracious is the Lord, and righteous; yea, our God is merciful" (Psa. 116:5).

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Psa. 103:8). "But he that trusteth in the Lord, mercy shall compass him about" (Psa. 32:10).

The supreme fact regarding God is that he is *love.* His power and wisdom are ever under the direction of his love. The very essence of his nature is expressed in the one word "love." This attribute was forever true of God. Jesus declares it in his prayer, "Thou lovedst me before the foundation of the world." Jesus in his night interview with Nicodemus makes the whole scheme of salvation to hinge on the fact of the eternal love of God for a lost world. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

He then is our God. With what courage, confidence, and full assurance of faith should we approach the throne. To rob a soul of this beautiful conception of God, yea, to rob a soul of God himself by seeking to create disbelief in his sovereignty, his personality, his presence, his goodness and mercy is of all crimes of which man can be guilty, the most heinous and reprehensible. It is to tear away the rose and leave a thorn in its place. Apostasy destroys no reality. *God is,* though millions disown him. To trust him, love him, and obey him is life indeed.

II

THE SECOND FINALITY OF FAITH

GOD CREATED

§ 1. An Inescapable Inquiry

THE VISIBLE world about us asks a thousand questions which we are bound to attempt to answer. It is a world full of wisdom, beauty, and power. It is an ordered universe that greets us as we look out upon nature. It is a world of ceaseless motion. Nature is in an endless flux: birth, growth, seed, germination, flower, fruit, — and then once more to the soil; the changing seasons; suns and planets moving regularly and rhythmically. The law of circularity is pronounced and ceaseless: vapor, lifted from the ocean and borne on the winds in cloudy chariots, is deposited upon the earth, and returns again to the ocean. Every leaf and every petal is a story of purposeful formation.

There is no part of nature exempt from the operation of law. Nothing is haphazard or accidental. Amid all the transformations, all the wonderful mutations, order is evident. Law operates. The minutest substances, the tiniest bit of dust, are marvels of law expression. Regularity and adjustment impress us as we enter upon a study of matter and life and growth. Even a superficial study of the inorganic world reveals the most extraordinary regularity, with proportion and harmony. We soon learn that we are living in a world where mathe-

matical precision exists. Nature abounds in harmonious forms and motion which challenge admiration and thought. When considering the complex wholes which exist in countless numbers, we note that their collocation and combination is like the relations of the parts of a great organism in which each part is inseparably related to every other. We discover that we are in a "mathematical" universe; numerical law is absolute and without exception. We find also that bulk, weight, and measure have to do with motion and the relations of all bodies to each other.

We ask ourselves why it is that in their movements the heavenly bodies describe circles, ellipses, parabolas, and hyperbolas. We bring to our aid the devices of inventors, and so increase our power of vision that we push back the firmament millions of miles and find that we are still only at the frontiers of the larger universe. The very immensities appall us. We are able to group the stars into constellations, to weigh and measure them, and, with the aid of the spectrum, we can determine a multitude of facts respecting bodies vastly remote from us. We learn that the light from distant stars has been traveling at the speed of 186,300 miles a second for thousands of years, and that perchance some of the stars we seem to be looking at on a bright night may have been extinguished long, long ago.

We find that the same chemical laws hold with respect to remote orbs as are applied to the planet on which we live. Magnitude and mass, rate and distance, all tell of inexorable and inevitable law. Law is operative on a magnificent scale in the heavenly bodies. Our planet sustains very fixed relations to the sun and the various

members of our solar system. Were this not so we could not depend on the regularity of the recurring time of sowing seed with the assurance of gathering in a harvest. The relationship of the members of the solar system to the earth is so unalterable that calculations can be made foretelling to the fraction of a second the beginning and end of a coming eclipse of sun or moon. The flow and ebb of the tides of the ocean are undeviating, and everywhere phenomenon presents itself speaking clearly of mathematical accuracy in the whole sweep of the solar system. We project our studies and observations, and lo! thousands of systems far greater than our own are discovered to exist, and all under the same orderly procedure and controlled by the same mathematical laws.

How can the universe be thus filled with moving bodies and anything like safety from collision be guaranteed? Whence? How? Why? Whither? We are compelled by the very laws of thinking to ask these questions. There is no escape from it without the complete stultification of thought. How quickly and how surely would catastrophe, destruction, and doom be visited upon any one of these moving bodies if the orbit in which it moves were changed! How is it that through countless ages this orderly procedure has had no exception? We know beyond the suggestion of a doubt exactly where each one that has come within our observation will be at a given moment. Something seems to hold each of the heavenly bodies to a path that is so well known that it is recorded. Even the comets, those seemingly erratic bodies, are sufficiently governed so that their return can be foretold. The laws and regularity of the heavenly bodies have, throughout all time, awakened the admiration and amaze-

ment of observers, and have led to profound inquiry as to their origin and method of continuance. Day and night alternate and seasons succeed each other unfailingly. How did it all come about?

Furthermore, instead of so working as to endanger any part or the whole, exactly the opposite is true. All work for the advantage of each, and each helps to control the whole, and altogether they contribute to the well-being of humanity. If the study of immensities stimulates thought and presents innumerable questions, not less is it true in the world of nature that the infinitesimal and the minute compel us to deal with the same interrogations.

Chemistry is one of the most fascinating of the sciences. Here we are dealing with the substances that go to make up our material world. We learn that the number of simple substances is not large. Yet how endless is the variety as a result of compounding these same simple substances! It is soon learned that there is nothing accidental or haphazard about the chemical combinations. Each element has properties of its own which have to be respected. Each refuses to be united with another if the combining proportions and conditions are not right. By experimentation the chemist has learned how to effect results in thousands of cases and is able to render the largest assistance to the arts, sciences, and industries.

The only reason the science of chemistry can perform such a large service is that here, as in the case of the heavenly bodies, mathematical laws are exact in their application. Combinations require an accurate ratio numerically. There is never the slightest question as to results when substances, the elements of which are known and which have been found to act in a defined way once, are

compounded in exact proportions. Always and invariably these elements act according to a fixed mathematical law and can be relied on to do nothing different. Except for this reign of law in the minutest chemical substances we should be in constant danger of imperiling life itself.

But how can it be that specific properties belong to each particle of matter in the vast universe? Why is it that slight proportional changes in chemical compounds give us such different results? How is it that just the right proportions obtain to secure vegetable life and growth? Why is it that all is so accurately determined that only good results from nature's constant chemical activity? How can the roots of plants and trees gather to themselves exactly those substances that contribute to growth, and reject that which would endanger their very life? Whence came these property determinations of the elements?

An illuminating paragraph in "Theism" by Professor Robert Flint is quite in point here: "One of the chiefs of modern chemistry, Baron von Liebig, points to that which takes place when rain falls on the soil of a field adapted to vegetable growth as to something which 'effectually strikes all human wisdom dumb.' 'During the filtration of rain water,' he says, 'through the soil, the earth does not surrender one particle of nutritive matter which it contains that is available for vegetable growth (such as potash, silicic acid, ammonia, and the like): the most unintermittent rain is unable to abstract from it (except by the mechanical action of floods) any of the chief requisites for its fertility. The particles of mold not only retain all matter nutritive to vegetable growth but also immediately absorb all such as are contained in

the rain water (ammonia, potash, and the like). But only such substances are absorbed from the water as are indispensable requisites for vegetable growth; others remain either entirely or, for the most part, in a state of solution.' "

It does not answer our questions of Whence? Why? How? and Whither? to tell us that through the long ages the earth came to be as it is through processes of chemical synthesis. It only increases the urge with which we press for answers to the questions. There must be some explanation that will satisfy the intelligence. The source and the end in view press for an answer. But we have only begun our exploration into the world of time and sense. At every turn some new marvel of adjustment and adaptation is discovered. There is some new mystery which we are not content shall remain a mystery. We have been considering the marvels of inanimate nature and have found ourselves increasingly seeking to find out how it all came about. When we turn to the study of vegetable and animal organisms we are astounded at our discoveries.

At once we find a simply marvelous power in vegetable life to appropriate to its own uses the chemical substances necessary to maintain life. We find even greater marvelousness in the way in which animal life utilizes vegetable organisms for its own benefit. In vegetable life we are faced with the extraordinary fact that reproduction is invariably held to its own type. Every seed reproduces exactly according to the plant, shrub, or tree from which it came. There are no variations so great as to make an entirely new type or kind. The seeds of walnut, orange, apple, peach, pear or currant never produce any-

thing radically different from the parent type. This pertains to every seed, from the smallest plant life to the great sequoia tree. Even so-called "freaks" hold sufficiently to "kind" as to be merely variants, and never a new species. The laws of fertilization are so fixed that no ingenuity of man can compel a change of nature's laws. Modifications, such as changes of color or elimination of thorns from cactus and rosebush, do not change the main fact. A thousand interesting facts prove that the vegetable kingdom is as much under the control and direction of law as inanimate matter is. In point of structure we find mathematical definiteness obtains just as it does in atom or electron.

Many interesting facts present themselves to the mind in the study of light, heat, and electricity. The facts presented are of such a nature that it is impossible to believe that they were not intelligently provided for.

In the study of art and music, the laws of harmony, with the surprising accuracy of mathematical application, make impossible the thought of accidental origination.

In crystallization we have another of those surprising and positive mathematical applications of law presenting geometrical proportions and relations without variance. Every snowflake takes a form definitely its own. All substances that crystallize follow a clearly defined plan. The mind refuses to accept the idea that this could have been accidental. If one is to consider the material world in its preparation to sustain life, and then follow on in the introduction of life, vegetable and animal, he cannot fail to be astounded at the constant declaration of underlying purpose.

There are nearly a hundred simple substances constitut-

ing the material world. We find just four elements standing out conspicuously as indispensable to animal and plant life. They are carbon, oxygen, hydrogen, and nitrogen. How remarkable that we are able to discover and separate from one another these various substances, and determine just what proportion of each exists, and also what percentage of each is essential for vegetable and animal life! Very slight changes would render life impossible. For example, we learn that forty per cent of the earth's crust is composed of oxygen, so also nine-tenths of the weight of water, and twenty-three per cent of the weight of the atmosphere. Just the proper combination of hydrogen and oxygen is necessary or there would be no water, and consequently no life. So we might continue to consider the combinations of various elements which make vegetable and animal life possible.

How did all this happen to be? Could it have been accidental? Could there have been, by any conceivable chance, just the proportion of these four elements which make the world habitable if there had not been some directive influence operative?

Organisms of every kind have common characteristics and develop along the lines of well-known laws. The student of biology meets at every turn the fact of unity in a world of endless variety.

Embryology has claimed large attention in recent years. Following the leads from the known to the unknown, one substantial and universally applied truth appears: namely, that though, when traced back just as far as developed science can reach, the life germ in various animals appears identically the same, yet in development it is clearly shown that there was a fixed distinction, so that

again every animal reproduces itself. That is, no animal of one species ever produces an animal of another species. In all the extensive study of embryology there has never been found a single exception to this rule which is recognized as a law. More than this, the most minute characteristics of parent are to be found in the offspring.

A study of the human body reveals the fact that physiologically all the wonders of life below man are to be found in man himself. Everything, indeed, below the human order is to be found in man. He carries with him all the marvels of chemistry, paleontology, and biology. We are confronted with new facts at every step of our advance in the study of life from amœba to man. In man we have the climax of organization, adjustment and adaptation.

Physiologically, the human body presents the law of cause and effect in superlative degree. The mechanism of the human body is so delicate and so perfect as to excite wonder and a kind of holy awe. Every part of the structure acts under laws which determine its healthful continuance. Any one of the vital organs of the body presents measureless complications, while at the same time it is so related to the entire body as to make for a splendid unity. The heart, the hand, the eye,—how perfectly adapted to accomplish the purpose of each and the good of the entire man! We find in man a consciousness that he is, apart from all other objects or beings. We find him thinking, planning, purposing, employing means to ends, following out designs.

When we enter the realm of human thought and study mental science and philosophy, we are even more overwhelmed with what we discover: the ability of the human

mind to discover and utilize the laws of the universe; the power of sustained thinking; indeed, all lines of mental activity appear to make the strongest demand for belief in the Absolute Mind. In all our study of conditions in nature one thing stands out impressively, namely, that like produces like, that everything observed, which has beginning and is looking to the realization of a certain end, must have had a cause. The mind refuses to think otherwise. What could that cause have been? What could have brought about this marvel of order, law, adaptation, all the way from the beginning to the end of the series? We are so constituted that we are not contented to know these facts of nature without insistent inquiry as to their origin and destiny. It would be just as rational to believe that through some sort of natural agitation of substances a modern automobile was produced as to believe that the far more complicated mechanism of the human body and the human mind is the result of the accidental combination of chemical elements. All these realities of nature are undeniably here. They have to be accounted for. They have to be accounted for in such a manner as will not do violence to the laws of thought. Montesquieu says, "What can be more absurd than to imagine that a blind, fatalistic force has produced intelligent beings?"

A consideration of the human conscience, of the moral sense, the idea of obligation and duty, again have to be accounted for. None of these things can merely be accepted as existing, with no consideration as to the whence, why, and wherefore of them all. To attribute all the social, moral, and spiritual activities to nature answers nothing whatsoever. To say that all progress has been

due to climate, heredity, or any kind of merely physical influence only presses the question one point farther back. Order inevitably suggests mind behind the order. The prevalence of order with its adaptations and co-ordinations, impels us to look to some intelligent force for an explanation. Mere energy furnishes no reason whatsoever for law and order. Yet law and order are recognized by all intelligent people. When we have recognized the fact of order we have gone a long way toward claiming that behind the order is a governing Mind. All the works of man that we behold immediately suggest a Worker who is greater than that which he has produced. There appears to be no limit to human ingenuity. Inventions multiply. In the realm of mechanics, when any necessity arises, there is some man gifted to meet the issue. There is no thought that the product of human genius could have been produced accidentally or by chance. Is it any more probable that what we call nature in its adaptations and correlations came about through blind forces, unguided, uncontrolled?

No large number of people ever have been or ever will be satisfied with any philosophy of the universe that does not ultimately lead to a great uncaused First Cause. There is no getting away from the fact that all things that we observe in the natural world seem clearly to be governed by an intention and design to serve some final purpose. If this is true in the individual features of nature, it is still more true of the world taken in its entirety. Matter could never be an adequate First Cause. Matter must itself be explained. Its very existence must have a reason and a cause. The objection that man must be forever unable to determine and declare the fact that an Infinite

Intelligence was operative in producing the universe because a finite mind has no power to apprehend the Infinite is by no means a valid objection, since man can know enough of the Infinite to believe in his ability to produce the world as we see it. What can account for the products of wisdom everywhere about us save measureless Wisdom?

But we have a further consideration. It is generally recognized that, vast as it is, our universe is only a faint suggestion of immensities and universes vastly beyond the power of our imagination fully to conceive. It does not satisfy our inquiry to be told that matter itself contains forces sufficient to produce all we see, since it leaves still unexplained the origin of matter thus endowed.

§ 2. Evolution as an Explanation of the Universe

Organic Evolution is an attempt to explain all there is without accepting the fact of God. This is not to say that all people who call themselves "Evolutionists" are either atheistic or agnostic. Evolution is a very elastic term, and yet it has come to signify an orderly development of the world we know without supernatural intervention at any point. This is certainly true of what is called Organic Evolution. In the midst of baffling interrogations Evolution offers itself as a solution of perplexing problems, and an answer to these very questions respecting origin, development, and destiny. To be sure, Evolution does not deal with what might be termed ultimate origin. It has nothing to say regarding the origination of matter, except to assume the eternity of matter. Even to assume the eternity of matter by no means answers the question of profoundest significance: How was

matter endowed with potential forces ennabling it to produce what we see in the world? Whence came the ability of matter to work effectually to ends so sublime?

Taking Evolution as my guide, I follow the stream of time to its beginning and stand, as it were, on the rim of time called "The beginning." Looking backward from this point, everything is the blackness of darkness, entirely unrelieved by a single ray of light. The Evolutionist points to a bit of protoplasm from which he declares all that we see and know in the natural world took its rise. It does not seem to trouble him when I tell him that the latest biological utterance leads us to the thought of growth by the multiplication of cells. How the single cell at the beginning could have possessed the power of self-multiplication he is unable to state. Whence all the wisdom and power that have expressed themselves in the unfolding of our own and innumerable other universes he cannot say. He merely asserts that it was so.

When I ask him what he means by Evolution, he gives me a variety of answers. He talks of a universal process which began in the inorganic world, and which has been operative in an unbroken stream, and has produced the material and psychological changes that have occurred from the beginning until now. He also says that Evolution simply means orderly growth. If I ask for a more scientific definition, he tells me it is a change from simple to complex, through a long series of differentiations and integrations, affecting both structure and form. I am impressed with the fact that since so many features and phases of what is called Evolution are purely theoretical, it can hardly be dignified with the term "Science."

President Hadley of Yale says Evolution or orderly

growth is the antithesis of miracles or sudden arrest of natural law. It is a wholly unproven hypothesis. Prof. Edward D. Cope states Evolution to be the science of creation. On the other hand, President Hadley says that Evolution is a process but not a science. Le Conte defines Evolution as "Continuous progressive change according to fixed laws by means of resident forces." Professor Cope says: "The doctrine of Evolution may be defined as the teaching which holds that creation has been and is accomplished by the agency of the energies that are intrinsic in the evolving matter, and without interference of agencies that are external to it. It holds this to be true of the combinations and forms of inorganic nature as well. Failure of the attempts to demonstrate spontaneous generation will prove, if continued, fatal to this theory."

Dr. Henry Fairfield Osborn devotes the half of a large volume to the subject of spontaneous generation, seeking to account for the same. At the conclusion he says, "The more modern scientific opinion is that life arose from a recombination of forces pre-existing in the cosmos." Now, as a matter of fact, scientific opinion is not favorable to the idea of spontaneous generation. In their effort to exclude the supernatural, Evolutionists are compelled to accept the idea that life comes from that which is not life. Every known fact in the whole universe heartily endorses the statement that life can come only from life. The great problem is recognized to be the discovery of the origin of life. No such discovery has ever been made. It is the conclusion of Prof. Lionel S. Beale that "there is a gulf between life and non-life that is unfathomable, and I cannot believe it will ever be bridged." Charles Darwin said, "The inquiry as to how life first originated is

hopeless." No one studied this subject with a larger ability of intellectual acumen than George J. Romanes. He concludes, "Science is not in a position to furnish so much as any suggestion upon the subject." In the face of all this scientific wisdom, is it not strange that Organic Evolution is still accepted as the explanation of the universe?

From 1890 to 1900 I personally engaged in the most painstaking inquiry into the entire subject of Evolution. I read everything that had been published by Darwin and Wallace and Spencer and Huxley, under the direction of able instructors in the University of New York City. A vast amount of erudition has been devoted to the subject by learned men since 1900. At that time I became clearly convinced that geology would be rewritten, that what were called "assured results," resulting from a study of fossils, would prove to be not "assured results," and that the theory of Organic Evolution was untenable and furnished no satisfactory explanation for the most obvious facts of nature. The conclusion then reached has developed into a positive conviction and certainty in my own mind. As an explanation of the universe, Evolution fails at every point. It nowhere furnishes adequate causes for the results which are perfectly apparent.

Immediately after the period of the Renaissance speculation regarding the origin of the universe and the origin of species, and the like, became very active. Linnæus, the father of the science of botany and a naturalist of very wide repute, presented the first definite statements along the line of Evolution. It is doubtless true that back in the period of the dominance of Greek thought some very positive suggestions along this line had been

offered, but anything like the real evolutionary hypothesis is traceable to the early part of the Nineteenth Century.

Buffon is called the real founder of Evolution. Lemarck, the French naturalist who died in 1829, during the later period of his life, developed in quite definite form a theory of evolution. The idea that acquired characters are transmitted was developed by him. He was distinctly a theorist and a very imaginative one. The evolutionary idea took more definite shape with Charles Darwin, who died in 1882. His greatest work was "The Origin of Species." Alfred Russell Wallace was a contemporary of Darwin. Both of them engaged in extensive explorations as naturalists, and, strange to say, both reached at almost the same time the idea of "natural selection" as an explanation of development. Darwin's "The Origin of Species" received very hearty recognition and endorsement. Herbert Spencer was a great supporter of Darwinian Evolution. He died in 1903. He accepted without modification Lemarck's theory of the inheritance of acquired characters. He was so positively confident that this theory of the inheritance of acquired characters was necessary to Evolution that he stated, "Close contemplation of the fact impresses me more strongly than ever with the two alternatives—either there has been inheritance of acquired characters or there has been no evolution." He little realized how quickly his theory would be exploded by the investigations and experiments of Gregor J. Mendel. Another bright light was Thomas Huxley who was a strong advocate of Darwin's position.

The entire evolutionary hypothesis was accepted and carried into Germany by Ernst H. Hæckel. Hæckel, being an atheist, was delighted to find a theory which

seemed to him to antagonize the Genesis doctrine of creation. He was an enthusiastic advocate of Evolution and especially of natural selection. At the very time when natural selection was at its height as a favorite theory, Mendel engaged in careful experiments that upset the Darwinian theory of the origin of species, and especially the doctrine of the heredity of acquired characters. Darwin had assumed that there is no limit to the variations of plants and animals, and that these variations present a plausible explanation for the origin of species. Mendel proved that the law of heredity is a fixed and unalterable law and that variations are determined, are beyond a peradventure, and are positively limited. He also proved that fluctuations produced by changes of environment are not transmitted. Mendel thus knocked into a cocked hat many of the conclusions that Darwin had reached and presented in his "Origin of Species." Mendel's "sweet peas," "sunflowers," and "guinea pigs" waged a successful battle with many contending scientists who gave up with reluctance what had seemed to furnish the best explanation available for the origin of new species in their theory of development.

As a matter of fact, the evolutionary theory does not answer the most important and vital questions presented to the mind as a result of a careful scrutiny of the works of nature. In the first place, the eternity of matter is rejected positively and unequivocally by nearly all thinking men. There is perfect agreement as to the fact that through the processes of the ages, in the history of the earth, decided and important changes have taken place. But Organic Evolution does not explain them. Evolution does not account in any way for the origin of matter,

nor does it account for the mathematical proportions necessary to life and growth. We cannot believe for a moment that these elements could ever by chance have reached the definite proportions which now obtain. It is simply inconceivable that chemical elements were self-originated.

Next, Evolution fails entirely to account for the beginning of motion. Motion implies energy. It is just as inconceivable that motion should be self-originating as it is that matter should be self-originating. Organic Evolution tells us that every atom is a whirling vortex of matter, but when we ask how it began to whirl it gives us no reply. Between matter and life there is a great unbridged gulf with no rational connection between the two sides from the evolutionary point of view. If there is anything in all the world positively asserted it is that life cannot come and does not come from that which is not life. At every point I find Evolution making unwarranted assumptions. One of them is that life is somehow the product of inorganic matter. Evolution is equally impotent with respect to the striking division in the organic world of plant and animal life.

Once more, I find no hint as to how it ever happened that life, which must originally have been constituted of individual cells, developed sex. Eminent scientists regard this as one of the most wonderful facts in nature.

Again, as to the origin of species, what could be more unthinkable than that the measureless variety of life as we see it came from a common ancestry? Evolution cannot account for it and does not, any more than it accounts for the origin of many of the organs of the human body. I do not find Evolution accounting for the numberless

breaks in the supposed regular development, as represented in geological records. We have in our various museums, wonderfully worked out, what is supposed to be the full line of development in flora and fauna, indeed in all lines of life and growth from the beginning. But a careful investigation discovers the fact that numberless gaps have been filled up by imaginary creation. Not one particle of evidence, satisfactory to the average intelligence, that a single species has changed from one to another, has been adduced. The greater scientists have confessed that they have no proof of such a change.

When we come to the subject of the mind, the mental faculties, there is positively no explanation in Evolution as to how mental powers were first developed. Herbert Spencer, one of the ablest and most astute of evolutionary thinkers, said: "That a unit of feeling has nothing in common with a unit of motion becomes more than ever manifest when we bring the two into juxtaposition."

With respect to instinct, where do you find an explanation for its origin? Certainly not in Organic Evolution. It is recognized as a fact, and much space is given to relating the important part it plays in the animal world, but as to how it originated not a word can be said with any assurance.

It is also true that we are hopelessly at sea if we take Evolution as a guide to explain to us the moral sense in man. There is no indication that it exists in the slightest degree among brutes or in any being below man. The idea of right and wrong, the further idea of self-consciousness, together with reflective thought,—these do not belong to the brute creation in any degree. Evolution cannot explain how they came to be facts in man.

There is one thing that persists in spite of all effort to think the contrary, namely, that man, by virtue of his free will, determines his own destiny. In an effort to be free from responsibility, fatalism has sometimes been accepted as a fact, and indeed logically accepted if Evolution is a true theory. But in this attempt to escape a day of judgment men are not successful. The idea of duty holds its place in spite of all denials.

What is there in Evolution to explain spirituality in man? All sorts of theories are advanced, but how unsatisfactory they are. Prayer and faith in immortality are to be found in men even of the lowest order. But they are never existent in animals. If not, then how could they have been evolved from any of the lower animals? It would be impossible. The theory of Evolution assumes that the higher order comes about through an "inner urge" in the lower order. This is contrary to all observation. The higher is ever lifting the lower into itself. The natural tendency is not to advance, but to retrograde. It is the grip of the higher on the lower that prevents this retrogration. The wild flower does not of itself nor by the aid of mere nature grow more and more beautiful, increasing in size and wonder of color. A horticultural display reveals what can be done in the way of increasing the size and beauty of flowers like the chrysanthemum. When the intelligence of man is applied, the most astonishing results are gained both in plant and in animal life. But withdraw this intelligent application of human effort and you have no such development. The most splendid flowers of the garden, if left uncultivated, quickly deteriorate.

A herd of high-bred horses or cattle, turned out upon

the plains and left to themselves would, in a few generations become only degenerate specimens of what they were. This is true of every living thing. In human life degeneration is far more marked than development. Evolution breaks down as an explanation of human progress. Some other explanation must be offered or we remain in hopeless ignorance, just where we have the greatest desire for information and assurance. One of the most strikingly interesting books that has recently been published is "The New Decalogue of Science" by Albert E. Wiggam. His standing as a scientist adds to the amazing nature of his deliverances in this book. There are many others today who are entitled to the highest regard because of their scientific knowledge who have reached the conclusion that the direction of natural evolution is downward instead of upward. It is undoubtedly true that the only thing that prevents the entire organic world from complete degeneracy is the perpetual upholding and sustaining power of the Creator himself. Doctor Wiggam contends that man in himself is on the down grade in matters most vital. His contention is a direct contradiction to the claim of Evolution that through resident forces man can and does move toward perfection. This is not only the claim of Evolution, it is also the very definite declaration of religious Modernism, though it is not sustained by one single fact in human history. It is an assumptive declaration based on pre-conception with a determination to make these pre-conceptions real. Doctor Wiggam writes, "We are still in the stone age of ethics."

So John Dewey in substance asks, "Where is our science of society, our moral adjustments of men to one another,

comparable to our progress in chemistry or physics? There is simply no such progress . . . the advanced races of mankind are going backward; the civilized races of the world are plunging downward; civilization as you have so far administered it is self-destructive . . . the brain of man is not growing; man as a breed of organic beings is not advancing." He then asserts that man is growing less capable of resisting diseases, and calls attention to the fact that the very class which might have been expected to stand highest showed, when the war draft made its revelations, that in America one-third of the young men were found physically unfit. In Great Britain the British Military Committee found only three men out of every nine physically sound. What are Evolutionists to think of the well-founded statement of Professor East that there is nothing to indicate the superiority of contemporary man over the Cro-Magnon man of thousands of years ago in inherent capacity?

All these points are very particularly emphasized by Professor George McCready Price in his recent book, "The Phantom of Organic Evolution." Professor Price is one of the first men to rewrite geology on the "catastrophic" plan. It would be difficult to conceive of a more effectual attack upon the evolutionary hypothesis than he makes, backing up every statement with undeniable evidence. He shows himself the master of the situation from every standpoint, and gives evidence of a familiarity with the entire bibliography of Evolution. His deductions will have to be reckoned with, notwithstanding the "highbrow" disregard shown by the advocates of the evolutionary hypothesis. It is nothing less than remarkable that men will insist on the retention of theories that have

been completely overthrown by the most obvious facts and the most irrefragable arguments. For example, a great many biologists, including the most eminent, accept the statement of John Burroughs that Darwin has already been shorn of his selection theories as completely as Samson was shorn of his locks. Although one support and another has been knocked from under Organic Evolution as an explanation of the living universe, it is still advocated in nearly all of our universities and is very generally accepted. Sir William Dawson, a widely informed and profoundly earnest thinker, finds much more to support the theory of degeneracy than of progression. He gives his final conclusion in few words: "We may almost say that all things left to themselves tend to degenerate, and only a new breathing of the Almighty Spirit can start them again on the path of advancement." Professor Price says: "We have thus arrived at a philosophy of change among the species of plants and animals; and we find that there has indeed been an origin of 'species' since the beginning of things but contrary to the views of Darwin and his followers,—the general results of these changes have not been in the nature of advancement. Degeneration seems to have dogged the steps of every created form; the few exceptions to this rule having been produced by the efforts of man."

But it is also worthy of remark that the change from the large ancient forms to smaller and more degenerate modern forms seems to have come about abruptly in point of time and to have been world-wide in extent, the change coinciding exactly with the world-wide changes, recorded in the rock, by which the ancient world was changed into the modern one.

"We see the same general tendency toward degeneration when we consider man himself. Not, of course, if we let the Evolutionists arrange the various skulls and skeletons according to their own ideas, beginning with the Pithecanthropus and following along down past the Heidelberg Jaw, the Piltdown Skull, the Neanderthal Skull, and the Cro-Magnards. As I have shown elsewhere, there is no reason whatever for arranging these specimens in this order (supposed to be historical) except to make this order illustrate the preconceived theory of man's animal origin. The reasons are based on the fossils and are wholly morphological; it is assumed that the lowest and most apelike must have been first. These specimens, from widely scattered localities, are arranged to illustrate the idea. Does this arrangement *prove* anything? Well, nothing so clearly as the hypnotizing power of a preconceived theory." All of which is admirably stated and absolutely true.

Is it not perfectly evident that the determination of man to abandon the Biblical doctrine of creation and to substitute naturalism has as its special object the elimination of an authoritative, mandatory Supernatural? Evolution is a fad, and anti-supernaturalism is a mania. Gilbert Keith Chesterton's "The Everlasting Man," treats this whole subject of Evolution without gloves. His sarcasm is sublime. He says, "There is something slow, and soothing, and gradual about the word Evolution and even about the idea. As a matter of fact, it is not, touching these primary things, a very practical word or a very profitable idea. Nobody can imagine how nothing could turn into something. Nobody can get an inch nearer it, how something could turn into something else. *Evolution*

is mistaken for *explanation.* It has the fatal quality of leaving on many minds the impression that they do understand it, and everything else; just as many of them live under a sort of illusion that they have read 'The Origin of Species' . . . If we attempt to regard man, as it were, as a quadruped standing on his hind legs we shall find what follows far more fantastic and subversive than if he were standing on his head. The more we look at man as an animal the less he will look like one. The cave man is commonly represented as either a myth or a muddle." Mr. Chesterton then goes on at great length to deal with the conclusions reached by scientists as a result of certain crude drawings found in caves, and also to deal even more drastically with the "assured results" which have grown out of the reconstructions of animals and men from a fossil bone. He says, "Sometimes a professor with his bone becomes as dangerous as a dog with his bone, and the dog at least does not deduce a theory from it proving that mankind is going to the dogs or that it came from them."

Mr. Chesterton states that the history of prehistoric man is a very obvious contradiction of terms; that it is the sort of unreason in which only rationalists are allowed to indulge. The theorists and speculators and dreamers tell us, for example, that the cave men wore no clothes, and they are always represented as carrying a big club which they used on every occasion, from winning a wife to annihilating an enemy. Chesterton says, "All this guess work has nothing to do with anybody—we are not willing to have passed off on us a lot of irrational rubbish."

We hear much about the perils attending both educa-

tion and religion from Fundamentalism. As a matter of fact, the greatest menace to higher learning is Monkey Mentalism. Because of the popularity of Evolution, which, if true, would rid humanity of responsibility, obligation, and the day of judgment, we are subjected to a vast deal of pre-historic piffle. Those who are trying to explain the origin of life and especially the origin of religion will go to any length rather than recognize the perfectly rational ground presented to us in revelation for everything in nature with which we are acquainted. As a matter of fact, they do not explain the origin of religion, but they do undertake to explain it away. Mr. Chesterton says, "The student of mythology will murmur the word 'totem' in his sleep."

There is a growing evidence that humanity thousands of years ago was intellectually and in many other particulars as capable and as thoroughly developed as modern man. How pertinent and true are the words of David Starr Jordan: "Science, nevertheless, has had its share of workers who go beyond reasonably ascertained truth to speculate on finalities. Science knows as yet nothing of the origin of life; it has not yet discovered mines in the exploding atom; the forming crystal. It is still unable to explain the origin of the earth, nor is it sure of earth's ultimate fate, when finally it is stranded on the shore of the universe." About two years ago Prof. Vernon L. Kellogg, who calls himself an Evolutionist, nevertheless wrote in the *Atlantic Monthly,* "We are distinctly *less* confident concerning the casual explanation or explanations of Evolution than we were a half century ago." The "Resident Powers" theory, just now so much in vogue, demands the acceptance of spontaneous generation to explain life, and

yet with all the vast erudition of man not one scintilla of evidence supports the contention. J. Arthur Thompson, whose eminence in the scientific world is recognized, has written an admirable book, "Introduction to Science." That book contains this interesting sentence, "The irreverent and the un-wondering are to be found among those who know least, not among those who know most."

Now one of the most surprising facts that one meets with in discussion of Evolution as opposed to the Biblical doctrine of creation is this: The utter ignorance of the vast majority of the people who claim to be Evolutionists. A personal inquiry among fifty clergymen and twenty professors in colleges within the last two years revealed the fact that only two out of the fifty clergymen had read Darwin's "The Origin of Species" or Herbert Spencer's "Synthetic Philosophy" or any of the works of Wallace or Huxley. Among the professors and teachers there was a larger percentage, yet less than twenty-five percent had read these works in full. Of course, few laymen are familiar with the theory of Evolution. Notwithstanding this lack of information, with the utmost assurance, the claim is made, "I am an Evolutionist."

Nothing is surer than that Organic Evolution is directly opposed to the Biblical account of the origin of the world and the development of the human race. From a Biblical standpoint, it is unhistorical and untrue.

§ 3. The Biblical Doctrine of Origins

When we turn to revelation we are immediately impressed with the clarity, the simplicity, and the rationality of its statements respecting the origin of the universe, together with the reason for its continuance. There will

probably be no controversy regarding the fact that the Bible teaches unequivocally that the world we live in was created by God Almighty. So clear is the language in which the doctrine is stated that it is incapable of distortion to such an extent that a shadow of recognition can be given to the theory of Organic Evolution. The advocates of creationism are not embarrassed by the vociferous declarations of Evolutionists that their position is unscientific. The believers in the truth of revelation are many of them scientists of highest repute, and find nothing incompatible with true science in the Biblical doctrine as set forth in Genesis and sustained throughout the entire Word of God. Evangelicals recognize the unity of truth, and are the last people in the world to oppose science. What they do not accept or endorse is the attempt of certain groups who have become self-appointed censors of all learning to foist on the world in the name of reality undemonstrated and undemonstrable theories utterly at variance with the best established facts of true science.

Turning to the first chapter of Genesis we read, "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Throughout the entire process of creation each distinct unfolding or manifestation is preceded by the words, "And God said." Ten different times in the first chapter of Genesis these words appear as expressing a declarative purpose accompanied by a divine energy. The entire chapter is an emphatic assertion that everything in the natural universe that has come into existence has been a result of the

purposeful self-expression of God. All that he did is said to have been done with an end in view. Nature according to the Bible is God's thought objectified.

How different is our position from that of the materialist when we take our place at the beginning, on the very rim of time and look backward. From the naturalist's standpoint nothing appears but the blackness of darkness and not even an echo answers the voice that calls for something that will represent the eternity of the past. But standing on the rim of time and looking backward from the viewpoint of revelation all is changed. There is still the inscrutable and the unfathomable but it is all glorious and all explanatory of the things with which we have to do. Here we utter our cry for some satisfactory evidence of existence and the answer comes back to us as recorded in the first chapter of John's Gospel, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were *made* by him; and without him was not anything made that was made. In him was life" (John 1:1-4). "The world was made by him" (John 1:10). The self-existent, uncreated, absolute, the personal God *was*.

Turning now to the records of time as presented in Biblical language we shall be prepared for all that is declared. Having accepted the Biblical statement so specific and direct that before the *thought* of God became the *form* of things we know he *was*. God is thus the ground and cause of nature, from electron to man.

The Bible teems with declarations along the lines of the creative power and the sustaining activity of God. "So God created man in his own image, in the image of

God created he him; male and female created he them" (Gen. 1:27). "God created man, in the likeness of God made he him; male and female created he them" (Gen. 5:1, 2). "Since the day that God created man upon the earth" (Deut. 4:32). "He that created the heavens" (Isa. 42:5). Again, "Thus saith the Lord that created thee" (Isa. 43:1). "I have created him for my glory" (Isa. 43:7). "I have made the earth and created man" (Isa. 45:12). "In God, who created all things" (Eph. 3:9). "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16). "For thou hast created all things" (Rev. 4:11). "He commanded, and they were created" (Psa. 148:5).

Evidently there is no alternative but to reject the Bible as trustworthy and reliable, if you deny the act of creation by God himself as explaining the origin of the universe. There is no middle ground. You cannot accept the Bible and at the same time accept Organic Evolution. They are mutually contradictory. "God that made the world and all things therein, . . . made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24-26). "What is man, that thou art mindful of him? . . . . For thou hast made him a little lower than Elohim, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands" (Psa. 8:4-6).

How contrary all this is to the evolutionary idea that man was developed from the lower animals. Instead of that, instead of being made a little higher than animals,

he was created a "little lower than Elohim." Our King James Version reads, "Thou hast made him a little lower than the angels." The Revised Version reads "but little lower than God." Not the push from below upward, therefore, but the pull from above is the Biblical idea. "Jehovah God . . . breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2: 7). This thought is very definitely presented in Job 33 : 4, "The spirit of God hath made me, and the breath of the Almighty hath given me life."

The Bible is very complete in its presentation of all facts relative to the origin, the physical constitution, the mental constitution, and the spiritual constitution of man. It was the inbreathing of God which gave to man the divine image, as it is called in the Word. Intellectually, morally, and spiritually, God created man with a capacity for himself. He gave to man the terrible yet splendid power of moral self-determination. It is because and only because of the divine inbreathing that man has rational consciousness, power of sustained thinking, spiritual perception, and that definite ability which enables him to avail himself of all the treasures of wisdom and power in the infinite God so far as is essential to the perfecting of character and preparation for eternal fellowship with God.

In the act of creating man, God contributed to him a spirit self which is the immortal part of man. It is this that survives the shock of death. The physical, mental, and spiritual are all united so as to form a single personality. The interrelation of body, mind, and soul is the supreme manifestation of God's objectified thought. It is creation at its climax. As a culmination and climax of creation man contains within himself every feature

and phase of nature below man. We are so constituted that every essential element of personality is retained when the soul is no longer physically embodied. We still have our powers of intellection, including memory and personal self-consciousness. We still have power of self-determination and we also have our affectional nature.

More recent studies in psychology and psycho-therapy emphasize the marvels of adaptation, mental energy, and the interrelation of the parts of personality. All these are distinctly declared to have been in the intent of God and due to his personal activity. When God breathed into man the breath of life he possessed immediately these various qualities. Whereas Evolution furnishes no reasonable ground for the universal belief in immortality, the Biblical representations furnish the fullest reason for this. Man is created for God and the Bible represents the present earthly life as the smallest fragment of that period of continued existence that is called "endless" or "eternity." There is no emotion, no aspiration, no mental or spiritual activity that does not find a perfectly rational explanation when we accept the Bible doctrine of life.

We are told that the origin of man is not of great importance; that it is enough to recognize the fact of man as a present reality. Why consider the question of how man has arrived? Rather let us devote our entire attention to what he is today, and what he may become. There are few exhibitions of shallow thinking more injurious. As a matter of fact, you can never deal satisfactorily with destiny apart from origin. They are inseparably related. There is no logical argument or ground for belief in a noble destiny that has an ignoble origin. Personal immortality, apart from the doctrine of divine creation,

has no secure place in human belief. The very same revelation that gives assurance of a possible felicitous destiny speaks with unquestioning assurance of the supernatural origin of man.

In his own way and for his own reasons the infinite God produced the world of things, thought, and feeling, all the way from the minutest animalculum to the most highly endowed representative of the human race. There is no alternative between the acceptance of revelation, and unqualified agnosticism tending toward atheism, simply because science is absolutely incapable of dealing either with origin or destiny. No large number of thinking people have ever been content with any other explanation of the world than that the world had a Creator and cause, namely, God.

The false pride that demands absolute independence, refuses to bow to authority, and is in an unremitting rebellion against accountability and judgment has led to periodic recurrences of atheistic assertion and assumption with its long train of denials and denunciations of revealed religion. Just as the belief in God is ineradicable, so also is the belief in creation ineffaceable. The perfectly evident intention that marks God's entire universe, the human conscience, the yearning for immortality, all these nullify the atheistic arguments. How adequately and satisfactorily all things in nature receive explanation and fall into their proper places when the Biblical account of creation is accepted! All that pertains to man in his mental activity, the implications of his moral sense, his spiritual aspirations, all are accounted for perfectly when you postulate the God of the Bible as the Author of all being.

We are not to be content with any deistic conception

that accepts the fact of God but conceives of him as having been dynamically and constructively present in creative fiat and force at the beginning, only to retire from the great world machine leaving the cosmic order to take care of itself in a mechanistic manner. This conception does not satisfy the human judgment when the facts are known, and especially when the declarations of God's Word are taken into account. The Biblical conception of God represents him as unceasingly present, with unremitting manifestations of wisdom and power. "In him we live, and move, and have our being" (Acts 17:28). The whole cosmic order represents the unceasing outgoings of divine energy motivated by love. He is over all, in all, and with all. Yet we must carefully guard against a pantheistic immanency. There is a very real sense in which God is dwelling within his world, but it is equally important to recognize that he is also above and outside of his world.

It is then a divine origin of man that opens the way for a divine destiny for man. Nothing could more glorify and dignify human life than the acceptance of the fact that man came directly from God, a perfect expression of infinite goodness, love, and power. Man with his godlike faculties, his almost measureless capacity for truth and righteousness, is an entirely different being from man conceived of as the product of chemical forces, leaving no logical place for free will, without any basis for ethics, with no place for accountability and moral excellence, and with no possible guarantee of eternal life.

It would seem as though the effort of the human intelligence should be directed to validating all the claims of the Bible instead of seeking to refute them, nullify them, and destroy their influence. The Biblical account

is all on the side of human aggrandizement, the ennoblement of life, and the blessing of humanity. We have everything to gain from proving the reliability and trustworthiness of the Bible as it relates to man. There is not a demonstrated fact in science which successfully refutes one single creative claim of the Word of God.

There are many speculative inferences, predetermined doctrines, unsupported assertions that antagonize the truth of the Bible. The very things the soul of man most covets are denied as even a reasonable hope the moment you dismiss God as the creative cause of the universe and the author of man. It is extremely gratifying to discover eminent scientists who heartily and unreservedly declare themselves as believers in creation as represented and revealed in God's Word. There is no objection to speculative excursions and the individual acceptance of the vagaries and dreams of theorists, but there is a legitimate and valid objection to teaching children and youth that God did not create the world, that man is the product of chemical forces merely, and that religion itself has been developed through fear, and that God has nothing to do with his world today. There is an equally strong objection to the use of traditional phrases that lead people to believe that one is a reverential worshiper of God and a believer in his Book when in reality God as the great first cause, the everlasting Father, the sustainer of life, has been dismissed.

Christian people to whom the Bible is in reality the Word of God have a perfect right to object to having their children taught that certain unbiblical doctrines of the origin of life that are unsupported by facts are true. There is nothing consistent in teaching the Fatherhood of God as the very essence of Christianity and in the

same breath denying that God is the Author of our being. In the Bible the Fatherhood of God is a term relating to those who have accepted the fact that he is creator and have further submitted themselves to him to become his children.

The Bible is absolutely consistent with itself. Having declared the creatorship of God, it proceeds then to answer all of the deepest questions awakened in the human heart by its own consciousness of limitations, sinfulness, and aspiration. How unspeakably gratifying it is to know that we may trace our origin to One infinitely wise, measurelessly powerful, inexpressibly holy, and whose love transcends all human thought! It gives us an exalted consciousness of our possible selves, however deplorable may be our defects, and however much the image of God may have been marred through sin.

There is still the boundless hope of restoration and recovery until those qualities which glorify God shine forth in our lives. Furthermore, we may entertain a rational expectation of a destiny surrounded by and permeated with divinity itself, because having come from God we may live in eternal companionship with him. Who can doubt that since God created man in his own image it was with the idea of correspondence, coöperation, and a fellowship leading to an abiding felicity? All these things, therefore, are presented to us as factual when we build on the splendid affirmation "God created." This second finality of faith is indeed what it purports to be, a finality. It is the doctrine that can never be successfully assailed. It is a validity as unshakable as God's throne. Amid all the turbulency of human thought it remains as an unalterable fact, "In the beginning God created the heaven and the earth."

III

The Third Finality of Faith

GOD SPAKE

§ 1. The Necessity of Revelation

HAVING created man with a capacity for himself, it would be antecedently probable that God would definitely communicate to such a being his will and purpose. This could not possibly be accomplished in finality and fullness by constitutional endowment. By nature man has a consciousness of God, and a conscience within himself which impels him to commend conduct he believes would be pleasing to God and to condemn conduct which he feels would be contrary to the will of his Creator. The distinction between moral good and moral evil is made by man without any additional revelation beyond his own moral endowments. In every well-ordered government there are courts of justice, and these courts of justice assume that distinctions between evil and good are made by all men. They further assume a certain moral ability whereby man can do the right and refuse to do the wrong. No man is entirely oblivious to responsibility. A sense of "oughtness" evidently obtains in the most untutored and uncivilized mind, as is evidenced by the efforts put forth to avoid penalty for wrongdoing and gain favor and advantage by right doing.

Nature has contributed much in ethical directions.

Even with a closed Bible there is a great deal that may properly be called "natural religion" and that deals with moral distinctions, with personal duty, and accountability. This is clearly set forth by eminent men who never had the advantage of a specific supernatural revelation. Maximus Tyrius, who was a Platonic philosopher, says, "Wickedness committed voluntarily is the object of our hatred." Epictetus was a Stoic philosopher who recognized definitely that man carries with him a sense of duty. He said, "Whoever came into the world without an innate idea of good and evil, becoming and unbecoming, happiness and misery, proper and improper, what ought to be done and what ought not to be done?" Aristotle declares, "He who is good and lives after the principle of honor will obey reason, but the bad man aims at pleasure and is corrected by pain like a beast." A fine summary of social obligations is presented by Plutarch, "We ought to worship the gods, to honor our parents, to reverence our elders, to obey the laws, to give place to our superiors, to love our friends." Every student of classical literature must have been impressed with the emphasis placed upon moral obligation by Suetonius, Seneca, Cicero, and other pagan writers. There are many exalted moral utterances from the lips of representatives of the Chinese nation. Confucius says, "He whose heart is just and who entertains toward others the same feeling that he has toward himself forsakes not the moral law of duty prescribed for men by their rational nature; he does not do to others that which he desires should not be done to himself." In the religions of Egyptians, Persians, Hindus, and other pagan peoples this same fact is perfectly apparent. By his very constitution it is clearly

taught that man distinguishes between good and evil in their main aspects.

But the evident fact is that, notwithstanding the clear distinction between good and evil and the knowledge that men ought to choose that which is good, man condemns himself by choosing what he knows to be wrong. Thus while in the main right and wrong are distinguished, there appears to be no understanding of how the evil can be overcome and the good gain the ascendancy in the soul of man. Moreover, if obedience to the divine will which represents absolute goodness is to be practiced, programs and principles of conduct must be more specifically expressed, so that man will be able successfully to follow the path of virtue and the highway that leads increasingly to the perfected life.

The first seven chapters of Romans presents a picture of the natural man following his natural impulses. It is clearly shown that whatever of natural religion man has, it does not prevent the downward incline which leads through all stages of degeneracy to final and permanent alienation from God and goodness. "The heart is deceitful above all things, and desperately wicked," said the prophet Jeremiah (17:9). "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This was not because God had declined to reveal his holy will, but because man had ignored and despised it and followed his own inclinations. The sense of ill desert attending a deliberate violation of conscience has undoubtedly exercised a great influence upon the human race, entirely apart from revealed religion.

There are some things, however, with which nature

has not and never can deal successfully. However strong may be natural inner compulsion toward the good, it has never been able to counteract the sensual appeal. Paul, giving a description of the world outside the covenant, says, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:28-32). This is no caricature. It is a true characterization of the drift of life until arrested by a distinct and specific appeal of God through revelation. Evidently under such conditions God Almighty had to do something more than sit in the distant circle of the heavens and let the world go on. Natural religion is utterly unable to deal adequately with a sense of guilt or to eliminate the love of sinning.

One of the greatest problems in the world is the problem of human suffering. Burdened with inexpressible sorrows, man looks in every direction for some consolation. Nature never gives it. In its highest and most perfect expression philosophy has proven itself just as impotent as natural religion in dealing with sin, sickness, sorrow, and death. The gaping wounds of the human heart have no balm and no healing. There is no real

relief offered to the overburdened and the overwhelmed, until such relief is definitely offered through divine communication. Man has often disciplined himself to such a degree that with grim determination and stoical indifference he has met the inevitable. Such an attitude of mind is farthest removed from the peace and comfort the soul craves. Dr. H. Grattan Guinness in his profoundly interesting book, "Creation Centers in Christ," has this to say with respect to philosophy in relation to the needs of the human soul: "Philosophy . . . what does it teach us but that man knows nothing of things as they really are? This is its great discovery. It lights its taper and lifting it up reveals . . . an immeasurable sphere of darkness! It sounds with its sagacious plumb line the depth of human ignorance. It places us with painful effort on a proud eminence in the midst of things from which it points us to . . . rivers flowing from unknown sources to unknown seas. In vain do we ask from it the what, the whence, the whither! Its oracles are dumb and when, in despair of truth, consolation, holiness, life, we turn away from the baffled intelligence of man to the majestic presence of nature, when we stretch forth our hand amid the circling solitude of the measureless universe and cry, 'Who shall deliver us?' Nature's only answer, if answer it be, is the silence of the eternal stars above us, and beneath us the voiceless silence of the grave." In this paragraph how graphically the need of revelation is presented. With a closed Bible the world is without consolation in its sorrow, without power in its weakness, without hope in its despair, without restoration in its degeneracy, with neither renewal nor re-creation, and drifts inevitably toward doom.

Let it be understood, however, that God did not leave man without witness from the very beginning. By creation the most inspiring relations were established between God and man. It was the breaking of those relations that began the tendency toward heartlessness, helplessness, and hopelessness. It is inconceivable that God created man with his indescribably sublime, yet awful, power of free will with any other intention than the provision of a companionship, a sacred fellowship between himself and man. This is made perfectly distinct at the very moment of man's creation. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth" (Gen. 1:27, 28). The important words in this connection are "God said." God was in communication with man the first moment of his distinct and special life as man. He proceeded to outline a plan and declare a purpose which, if realized by man whom he had created, would insure for him unremitting felicity and progress. Right here is the crux of the whole matter. *Did God speak to man?* Did he in a supernatural revelation make known his will? Did he indicate by an unmistakable declaration of his will just how man could glorify his Creator, and at the same time experience the highest attainment?

§ 2. The Record of God's Self-Revealing to Man

There is one fact which compels recognition without controversy. That fact is the Bible. It is one of the most extraordinary facts of human history and of present-day civilization. "Of making of many books there

is no end." Hundreds of thousands of volumes have been written by men and vast sums of money have been expended in the preservation of these results of human thinking. The mere catalogues of the books which line the shelves of immense library buildings constitute an extensive library in themselves. Dr. David Otis Mears, preacher, scholar, and author, in his first chapter of "The Deathless Book," calls especial attention to the transiency of even the best books of human origin in contrast with the perennial freshness, the increasing distribution, and the ever-growing power of "The Deathless Book." A few of his striking paragraphs are as follows: "Not more than one book in eight reaches the second edition." "Out of every thousand volumes published, six hundred and fifty do not see the end of their first year . . . and only fifty survive seven years' publicity." "There are more than a million volumes in the Imperial Library in Paris gathered in since the Fourteenth Century, yet of this immense catalogue, seven hundred thousand are out of print." "Scholars have never ceased to mourn the loss of seventy percent of Livy's histories; the eighty percent of Tacitus and Euripides; and of the larger proportion of Sophicles; while against such a loss stands the preservation of the books of the New Testament as early recorded in the canon." "A fascination gathers about the libraries of Egypt; the inscription 'Dispensary of the Soul' over the library of Rameses the First; the sacred books of Thoth, forty-two in number, increased by works of exposition and comment until more than thirty thousand were found at the time of the Greek invasion; but even their language is held under debate while the Hebrew records survive unhurt."

Why is it, then, that this one Book among the millions of volumes that have been published since men began to write books stands out in an isolated grandeur, unique from every standpoint? There must be a sufficient reason. The very first one of the books of the Bible stands unrivaled in its claim to antiquity as compared with the uninspired books of men. It is in itself a short volume covering a period of two thousand years of human history. The Bible is indeed a history of true religion. Old as it is, its precepts and principles are never out of date. Professor Phelps says, "The lyric poetry of the Hebrews was in its golden age nearly a thousand years before the birth of Horace. Deborah sang a model of a triumphal song five hundred years before Sappho was born. The author of Ecclesiastes discussed the problems of evil five hundred years before Plato's 'Dialogues.' The Proverbs of Solomon are eight hundred years more ancient than the 'Treaties' of Seneca. On the very face of it, there is something 'above the natural order' in a book that stands the time test as does the Bible."

The Bible as we have it is not a single book but a collection of books, each related to every other in such a manner as to produce a complete unity. This book is a record of God's communications with men. The Old Testament Scriptures contains thirty-nine books, covering a period of fifteen hundred years in their writing. Every feature and phase of human activity is dealt with in these books. The agencies employed by God in this wonderful record are human agencies, but, notwithstanding their greatly diversified individuality and imperfections, they were so employed by the Almighty as to pre-

sent a trustworthy record of God's relations with men through all these years. The historian Josephus who lived in the first century of the Christian era describes the books of the Bible known as the Hebrew Scriptures as follows: "We have an innumerable multitude of books among us, disagreeing from and contradicting one another, but only twenty-two books (according to Hebrew numbering) which contain the record of all the past time and are justly believed to be divine. And of them five belong to Moses, which contain the laws and the traditions of the origin of mankind until his death. This interval of time was a little short of three thousand years . . . The prophets who were after Moses wrote down what was done in their times, in thirteen books. The remaining four books contain hymns to God and precepts for the conduct of human life . . . It becomes natural to all Jews, believing these books from their very birth, to esteem them as containing divine doctrine, to persist in them, and, if occasion be, willingly to die for them." Turning to the New Testament we have what we are accustomed to call the Christian Scriptures. Eight men, all of them living at the time of Christ, are the authors of these books. These men were Matthew, Mark, Luke, John, Peter, Paul, James, and Jude.

The whole Bible claims to be under the general authorship of the Holy Spirit. This and this alone accounts for its marvelous unity. "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). Over and over again we read the words, "God spake," "God spake unto Noah" (Gen. 9:8), "the God of your father spake unto me yesternight" (Gen. 31:29), "God spake unto Israel" (Gen. 46:2), "Jehovah spake unto

Moses" (Exod. 7:8), "Jehovah spake suddenly unto Moses" (Num. 12:4), "Jehovah spake unto Joshua" (Josh. 1:1). Repeatedly we read, "Thus saith the Lord." There is no possible interpretation of this language except that the Bible definitely declares that a divine communication was given to men. There is positively no explanation for the unique place of this Book in the thought of the world other than the acceptance of its particular, supernatural source. It deals with every relation of man to man and with every relation of man to God. There is nothing of greater importance than man's relation to God. A closed Bible means that man is doomed to grope in darkness, or at best in the dim twilight just where he most needs light. The innate consciousness of God is not enough. The intuitive sense of responsibility is not sufficient. Nothing but a special unveiling of the Infinite can satisfy the needs of the human heart.

Now it is true that at the moment of God's creation God spake to man. Even when man had broken relations with God, God's solicitude, his sympathy, and his interest sought immediately to restore fellowship and harmony. The very first word uttered by the Infinite, when man had betrayed his trust by hearkening to the voice of the tempter and questioning the authority of the Almighty was a pathetic, almost tragic, "Where art thou?" It is perfectly evident that God was unwilling to leave man by himself to work out his own destiny. He determined to redeem and save him. The whole burden of New Testament revelation points distinctly and definitely to the ground and cause of a complete restoration of the image of God in man, lost through sin. Noth-

ing could be more important for the world than to know that God actually did speak to man, instructing, enlightening, empowering, and guiding him, and that this communication should be permanently preserved.

It would be a strange contradiction of evidence to ignore or deny the fact that the hand of God has been definitely engaged in protecting and preserving his Word. Charles T. Bateman in his interesting volume, "The Romance of the Bible," follows with great care the history of the writing and preservation of the Word of God. Its existence seemed again and again imperiled by neglect, by apostasy, by violent and determined efforts to annihilate it. In the ten great Roman persecutions the Book of the Christians, the Bible, was the especial object of attack; in each of the persecutions the effort at its annihilation was coextensive with the imperial power of the day. Nero, Domitian, Trajan, Hadrian, Septimius Severus, Marcus Aurelius, Valerian, and Diocletian successively undertook the obliteration of the Bible from civilization. Each effort proved not only abortive, but finally resulted in the multiplication of the copies of the Word of Life. Not only has the Bible proved its indestructibility at the hands of its enemies, but it has withstood even the greater danger, that of overthrow and defeat at the hands of its supposed friends. There are few chapters in human history more weighted with significance than those which relate to the attitude of the Catholic Church toward the Bible at the time of Henry IV. The dungeon, the rack, and the flame were all employed to prevent the common people from having the benefit of a free reading of the Bible. The fires of Smithfield were again and again proving the tremendous hold

of the Bible upon the martyr spirits that suffered death because of their loyalty to the ever-living Word. The years following 1533 repeatedly witnessed the most agonizing martyrdom in the interests of an open Bible. Fryth, Anne Askew, Alexander Campbell were the first of many to lay down their lives for the Book of books.

The history of the printing of the Bible is a very clear demonstration of divine purpose and supernatural intervention. The steady and unrestrainable increase in the distribution of the Word since the days of the Reformation is a clear evidence of the interest of God Almighty in the children of men, and the interest of Christianity itself in the Bible as the Word of God. To be of great value a revelation from God must be unmistakably intelligible to the average individual. Precisely this is true of the Bible as has been proved by its effect upon the average life where it has been studied. The Bible is not only intelligible to the average mind but it is absolutely trustworthy.

§ 3. The Authority of the Bible

The Bible as we have it is an infallible guide to faith and practice in the Christian life. No one who has ever followed it has regretted it. No one has obeyed its teachings without being improved in character by such obedience. If the Bible is a supernatural revelation, then it must have also a supernatural authority over the souls of men. It is perfectly proper that the severest tests should be applied to what is claimed to be the Word of God. Evangelicals find no fault with Biblical criticism if it is honest and consistent. The acid test of criticism has been applied to the Bible and it has failed to discredit

the integrity, the authenticity, the credibility, and the infallibility of the Bible as God's Word. The fire test of relentless logic leaves no declaration of God's Word overthrown nor even disturbed. For centuries the Bible has continued, and therefore the time test has been inexorably applied to it. How has it stood the test? Not a single claim has been invalidated. Every promise that has had opportunity for fulfillment has been fulfilled. "There failed not aught of any good thing which Jehovah had spoken unto the house of Israel; all came to pass" (Josh. 21:45). If this could be said in the time of Joshua, certainly the added centuries have given no reason for any other verdict. Not only the prophecies but also the promises of God are continuously finding unqualified fulfillment. God has used every variety of communication, apparently, that could be employed to make clear his intention and his purpose respecting man. We have in the Bible commandments, exhortations, descriptions, narrations, prohibitions, persuasions, denunciations, appeals, warnings, promises, all of which are declared to have come directly from God. The Old Testament Scriptures found absolute endorsement by Jesus Christ. He frequently quoted from them, and made many approving references to the teachings of the prophets, poets, and historians of the Old Testament Scriptures. Jesus said, respecting the Old Testament, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil" (Matt. 5:17).

The New Testament is a record of the life, the teachings, the doings, the death, and the resurrection of Jesus Christ. This record is attested by eye witnesses, eminently qualified. We find also a definite record of the

accredited beliefs of the early Church and the work of the Holy Spirit in inaugurating and unfolding the Church of Christ. In nothing is Modernism more reprehensible and dangerous than in the abandonment of God's Book as authoritative on all matters. God as the Creator of man knows his need and is able to meet it. God is our ultimate authority on all things, and when God speaks, his Word is in a sense himself, and is final and authoritative. In the religious controversies of today the question of authority is *the* question par excellence. The holiness of God makes unthinkable either self-deception on his part or any disposition to deceive the children of men. No one can know the mind of God except as it has been definitely revealed. The attempt to transfer authority from revelation to personal experience is one of the conspicuous efforts of Modernism and also one of its conspicuous failures. What, after all, does it result in? A complete elimination of any and all real authority. Christianity is not hypothetical, it is not speculative; it is mandatory and positive. That God has a right to command is beyond question. Furthermore, this right is inherent with God, and is inherent nowhere else. The Bible is a Book of authority because it is an expression of the will of God.

The moral breakdown of the world today is an appalling phenomenon. The reason for it is sought everywhere except in the right place. The criminality of today is due to rebellion against all authority. The rapid lowering of ideals and the weakening of moral effort is due to a repudiation of religious, civil, and parental authority. What is called "personal liberty" is nothing less than unbridled license. Every man of reasonable intelligence

knows that there is no such thing as unrestricted liberty in a governed world. That we must recognize law is a fact not questioned by the most radical Modernist. But he does not recognize the Bible as containing this right to command. It is absurdly assumed that our liberties become unduly restricted when we accept revelation as an authoritative guide. The very reverse is true. Revelation leads us to the higher liberty of obedience and the true freedom of personal choice. In the ordinary relations of life it is plain that civilization itself must stop the moment law weakens to mere advice, and prohibitions are withdrawn. In a world where so many people are self-centered and indifferent to the rights of others, how long do you think it would be before our cities would present a wretched pandemonium? Let the police strike of Boston make its own revelations as to what would happen if authority were removed. The secret of liberty is unquestionably to be found in obedience to law.

Abandon revelation, and you are thrown at once upon nature. Then where is freedom? It is a wretched illusion. In a mechanical world we have wheels and pulleys and cogs, but not a semblance of liberty. The screaming sea gull can as easily control the tides of the ocean as can man overthrow the authority of God's Book. Whoever thinks he is lessening his responsibilities by rejecting the Bible as an authoritative revelation is mistaken. He is coming between the upper and nether millstones of cosmic inevitableness where mercy is unknown and the star of hope never shines. Dr. W. L. Watkinson in his book, "The Fatal Barter" says truly: "The law of God as enjoined by revelation is an expression of reasonableness, righteousness, and benignity; the law of nature as inter-

preted by accredited scientists and philosophers signifies rule without reason, force without righteousness, and judgment without mercy. If we turn from the material universe and seek the laws of conduct in our own ambiguous nature, we find no royal law of liberty. The book of the soul is as blotted and obscure as the page of nature." How then are we to be benefited by denying the right of revelation to dictate our conduct and determine our thinking? "We dethrone the just and gracious lawgiver, and, having broken his golden scepter, proceed to occupy his place with blind, dark, capricious shapes or shapelessness called Fate, Force, Chance, Nemesis, Necessity, or Destiny."[1] Yet this is precisely the thing that Modernism is seeking to do. With shameless inconsistency, rationalistic Modernism denies the trustworthiness of the Word of God, and in the same breath quotes isolated statements and sentiments from the Bible to bolster up its own apostasy. A witness who has been discredited in a court of law is dismissed as unworthy of further recognition. Consistency demands that we either acknowledge the reliability of God's Book or dismiss it from consideration. It cannot be true and false at the same time. Moral chaos is inevitable where the authority of God's Word is impugned.

The fall of man, so definitely described in God's Word, was the outcome of the repudiation of divine authority. The tempter told the first man that what God had told him was not true; that he would not suffer from eating the forbidden fruit, but would become wise like God himself. Preachers and teachers who have inveighed against the truth and authority of the Bible will have much to answer for in the Day of Judgment. To transfer the

basis of authority from the Book to personal experience leaves the world with no certain guide anywhere or at any point. Man is fallible. His conscience is dulled by repeated transgressions. His moral sensibilities have become blunted. As the seat of authority, the human heart is a failure.

To reach a supernatural goal we must have a supernatural message. This message must be weighted with all the authority of the scepter of the Eternal. No one would disparage the value of human experience. It is tremendously important in corroborating the testimony and authority of the Holy Scriptures, but not as presenting a final and reliable source of commanding truth that can be impressed on other lives to their benefit and blessing. It is not to be doubted that our individual experience may be very influential in assisting other lives, but when it comes to matters of the soul there must be something final and infallible. When Modernists like Doctor McGiffert contend that we have found that we no longer have an infallible Word of God as a guide and that we no longer need one, our answer must be a point-blank denial of that which is only a bald assertion, unsupported by human history and individual experience. A recognition of the authority of God's Word has preceded every great building era in the history of the human race since Adam. No one has ever been found who has felt that he had made a mistake in placing implicit confidence in the divineness of revelation.

One of the surest evidences of the inspiration of the Book of God is the fact that it is ageless and equally applicable to people of every period in the world's history.

§ 4. The Place of the Bible in Modern Life

No one can explain away the hold of the Bible on the heart of the world. It is indeed "the impregnable rock," assailable but indestructible. Modern bombardment has not even made a dent upon it. It is proof against fire, flood, and ferocity. It stands all tests. It wears. It endures all weathers. It lives and works. It is the mightiest civilizing force next to the Spirit of God in the world today. Its ability to meet man's greatest need and to answer his most difficult questions is proved over and over again by those who trust it, love it, and are commanded by its precepts. How impossible to conceive of Christian missions without the aid of the Bible! It makes its way among the most benighted people, and, having once gained recognition, it changes barbarous, degenerate, sinful groups of men into civilized, organized, and highly developed Christian peoples. Instance after instance is presented where a copy of the New Testament Scriptures has providentially found its way into some remote section of the globe among uncultivated and primitive people, and by sheer force of its own supernatural qualities, has exercised its beneficent influence and lifted tribes to levels far above the height attained by other tribes about it.

There is no want of the human heart, no call of the immortal soul that does not find immediate response in God's Word. The wounds that nature cannot heal find here a balm. It gives to man all the qualities that are commended by reason and conscience. It enters into all the activities of humanity today as a distinct and definite feature of life. It enters the hovel of the poor man, and

he feels consciously enriched; his courage is increased and his ideals of life are purified and exalted. It goes into the imperial palace, humbling the worldly great and revealing human dependence upon God. The man of highest intellect rejoices to utilize this great thesaurus of truth, and recognizes the superior excellence of the Book of God over all other literature in the world. In the privacy of individual experience, the Bible comes to assuage sorrow, breathe sweet consolation, and create a cheerful attitude toward the unavoidable experiences of daily life. It enters the chamber of sickness and cools the fevered brow, giving a spirit of repose, peace, and rest, and a willingness to meet whatever in the providence of God may be necessary. It is the softest pillow for a dying head, the greatest of treasures amid all the jewels of life. Its power to lift man from the lower levels to the hilltops of blessing is immeasurably great. It shapes our petitions in childhood and age. It increases capacity for divine wealth. It gives assurance of a companionship that never fails to afford assurance and confidence.

Above all, it deals with the things of the Spirit just where all other knowledge fails us. It answers comfortingly the question of origin. It guides through the intricate maze of duty and accountability, and speaks with a familiarity of the world to come which makes us realize we are pilgrims on the way to a "city which hath foundations, whose builder and maker is God." It answers the question: How can mortal man be just with God? It occupies mind and heart with thoughts that make the desert and waste places of the soul to bloom like a garden. In its marvelous adaptation to our moral and spiritual requirements, it proves its divinity. It talks eloquently

of Providence and the overruling power of a good God who will never forsake his trusting children. In the presence of sin, it brings relief through the proclamation of a Redeemer. And from the sea of fluctuating speculation it leads us to the Rock of Ages where our sense of security is absolute. No wonder that even infidels have been compelled to recognize the grandeur of the Book of books!

Rousseau says, "Is a book at once so sublime and simple the work of man? Can it be that he whose history it relates was a mere man?" It unfolds to us the nature of Christ, and shows us a soul perfected in sympathy, sincerity, obedience, and love. It proves its own supernatural character by its wisdom and harmony in connection with all that pertains to immortality. For the individual life from the cradle to the grave, it supplies man with a sustenance nowhere else to be found. It answers the heart call in every dark night of tribulation. It stabilizes the emotions, re-enforces the will, awakens a sympathy almost divine, and sanctifies every human experience. When the day is done, it confidently leads us into an atmosphere of quietude, peace, and assurance of abiding blessing in God. Today as heretofore it is the mightiest civilizing influence on earth, exercising restraint where selfishness and sinful indulgence would make progress impossible. It rebukes pride, it denounces every form of infidelity. Men like David Hume, the infidel who directed many bitter invectives against the Bible, accomplish nothing save to discredit both their reputation and their lives. Of Hume, Doctor Johnson said, "He loaded a blunderbuss, directed it against Christianity, and sneaked into the grave leaving another to fire it off." After all the centuries of blessed testimony as to the power and beauty

of God's Word, it is a poor time for men who profess to be wise above that which is written to attempt to lessen the hold of the Word of God upon the heart of humanity.

The Bible is the supporter of every movement for social betterment. Wherever it has free course, the sanctity of human life is recognized. The power of love is utilized. It is impossible today to deal with the vital issues either of Church or State, with any degree of success, when you deny the authority, the integrity, the inspiration, yes, the infallibility of the Word of God. The pillars of civilization rest upon the enduring foundations of revealed truth. In proportion as nations get away from the Word of God they invariably decline and fail. If we love liberty, let us remember that God's Word, as nothing else, has made it a realizable fact in the world. From the moment the Pilgrims landed at Plymouth until today, the Bible has been the animating and awakening call in the building of America's great institutions. Its powerful influence as seen in our libraries is recognized by our statesmen, while the indebtedness of artists and the world's greatest musicians is gladly recognized. Charles Loring Brace in his book, "Gesta Christi," draws in bold outline the power and splendor of the influence of Jesus Christ, and at the same time pays tribute to the glory of the Word of God as the achieving cause of the best things the world has realized since the star of Bethlehem stood over the manger cradle. It was a believer in the Bible as the Word of God who formulated in 1641 the "Bodies of Liberty." That great advocate of liberty, the echo of whose voice can still be heard in Boston, William Lloyd Garrison, proclaimed his belief in the Book of books. He said, "The Bible Society is doing more to

break the fetters of oppression and scatter the mists of delusion than all the patriotic associations and military orders of the world . . . Take away the Bible, and our warfare with oppression and infidelity and intemperance and impurity and crime is at an end; our weapons are wrested away; our foundation is removed; we have no authority to speak and no courage to act."

Believers in the Bible as the Word of God founded every one of our New England colleges and universities and large numbers of our educational institutions throughout the United States. Whence came the laws which regulate our civic life if not from the Word of God? What gives to our civil government its right to recognition save the fact that it is the outgrowth of the principles and truth of God's Holy Word? All our greatest jurists have expressed their profound appreciation for and belief in God's Word. In the realm of religion, what leaders of religious thought capture the imagination of the people, hold the hearts of the people, awaken the aspiration of the people, save those who hold with tenacity and without compromise to the Book of God as an authoritative declaration of his holy will?

No one can fail to be impressed with the freshness, the vitality, the up-to-dateness of the Word of God. Literature that lives is the outgrowth of meditation upon the never-dying truths set forth so explicitly in the Book of books, the immortal Bible. Sir Walter Scott said in a single sentence more than is contained in all his works of fiction: "There is only one Book." This he said at that solemn moment when he particularly needed assurance, consolation, support, and peace, for he was about to pass from this world to the next, and called for "The

Book." When asked what book, his answer was, "There is only one Book." This is the Book that sets forth the regal dignity of man as man. This is the Book that portrays the possibilities of every immortal soul. This is the Book that leads every soul to expect the best for himself under God, and knows the best that God is able to do will be done for the humblest child of the human race. This is the Book that sets forth the story of redemptive love. It gives the only true philosophy of life. It encourages exploration and inquiry in every realm of thought. It has heartbeat, temple throb, hands, and feet. It is a living reality. It brings man face to face with his Maker, in whom he finds a Friend, a Helper, a Deliverer, and a Giver of life eternal.

IV

THE FOURTH FINALITY OF FAITH

GOD CAME

§ 1. The Virgin Birth An Essential Truth

A VERY proportionately large section of Luke's Gospel and a considerable section of Matthew's Gospel narrate in detail the method of the birth of Christ. The obvious meaning of the Bible concerning this is not a matter of question at all. It is clearly intended to convey to us the idea that at a certain time in the world's history, which in the counsels of the Almighty was the right time, God decided visibly to enter human history. His purpose in this advent among men was to provide for the world a Saviour, and to make the world more definitely acquainted with himself. He desired to be known as in loving sympathy with every child of the race of men. Already he had adopted many ways to make declaration of his affectionate concern for the well-being of his children. None of the methods employed had sufficed to declare his love sufficiently to remove a certain dread as worshipers sought to approach him. The only way, so far as we can see, and certainly the way he took, was to come among men and pass the entire span of life from childhood to maturity, experiencing what members of the human race experience with the single exception of sin. God adopted this method of providing Saviourhood.

The Incarnation is so vital, so fundamental, so essential, that upon it hinges the whole redemptive scheme of God Almighty. With no sort of consistency can one claim the fact that redemption was wrought for the world, and at the same time deny the fundamental nature of the very thing that made a Saviour possible at all. Indeed, one may say, the supreme essential was the Incarnation. If this is believed, then with what sort of logic can one say, "I accept it, it is a part of the divine record, but I do not regard it as necessary or essential as an article of faith"? It would be just as consistent to say, "It is not necessary to believe in the foundation of a building or the roots of a tree." Since sin is sin, and God is love, a Saviour was necessary and inevitable. Since a Saviour is necessary, the only thing that could make him a Saviour is certainly not less necessary.

The only historical evidence we have that God has provided a Saviour we find in the Gospels. Two of these Gospels proclaim the Virgin Birth as the method whereby God actually entered into human life. We have the very same reason for believing the Virgin Birth that we have for believing any other part of the sacred record. The argument that Jesus Christ said nothing explicitly and directly about the fact of his being born of a virgin is entirely without weight when we recognize conditions as they were, and also that he made the most emphatic distinction between his own birth and the birth of others when he said, "My father" and "your father" in contrast. He never confused the two. It is an essential doctrine and a fundamental doctrine because without it the world has no Saviour.

§ 2. Jesus Christ in the Life of the World

For nineteen hundred years Jesus Christ has occupied the center of the stage in the drama of human progress. Concerning this fact there is no dispute. He has been the storm center in religious controversy. His coming into the world had been predicted with a definiteness of detail that made impossible any misinterpretation or misapplication of the prophecy concerning himself. The trustworthiness and credibility of Old Testament prophecy finds complete vindication in the historic fulfillment of all that related to the coming of Jesus Christ. From the protevangelium of Genesis to the last word of Malachi, one outstanding fact greets the reader at every step. Every page of the Old Testament contains a portrait in one form or another. It is a portrait of One who is to be the fulfillment of Israel's hopes and the embodiment of all her ideals.

Every promise in the Old Testament is in the nature of a covenant promise. That covenant promise invariably contemplated a seal of the covenant in the nature of the fulfillment of promise, in the coming of the Messiah. History, poetry, and prophecy were all to find their culmination in the incarnation of One who was to be the leader, the teacher, the deliverer, the redeemer, and the hope of Israel. The Old Testament Scriptures abound in symbols. The purpose of these symbols is to definitely and finally relate man to God. They invariably point to the advent of Jesus Christ. The interpretation of the significance of these symbolic utterances was to be found in the divine personality who was to come into the world in what the Scriptures call "the fullness of time."

Could anything be more impressive than the way in which God's revelation stakes everything on the predictive element found in the books of prophecy? The Oracle of Delphi was accustomed to outline coming events in such an ambiguous manner that manifold interpretations were possible. No risks were taken by giving a definite and detailed declaration. The prophets of the Old Testament, under divine inspiration, clearly announced events hundreds of years in advance, and in such detail that when these events transpired there could be no reasonable question that they were the real fulfillment. The event fitted the prophecy as a tenon fits the mortise or as a cog its proper place in the pinion.

You can as little question the history of the incarnation fitting in to the Messianic prophecy of the Old Testament as you can question the wheels of a watch fitting into their proper place in the watch's mechanism. A failure at any point would mean a question as to the inspiration of the Old Testament Scriptures. In the first place, the fact of the coming of a Messiah was boldly declared immediately after the broken relations between man and God. The seed of the woman shall bruise the serpent's head. This was a clear declaration that God would provide a method whereby a renewal of definite fellowship between himself and man should be accomplished. The mediator to come was to be born of a virgin. This astounding announcement seemed to be in the nature of a great hazard. The very thing that would seem to disqualify one from becoming an agency to effect a restoration of holiness in man was declared to be one of the distinguishing facts whereby he would be recognized.

Again he was to be of the lineage of David. Here,

again, under ordinary human conditions, such a prediction would be in the nature of great risk on account of the uncertainty of the continuance of dynasties. In the vicissitudes of life thrones are torn down, crowns are trampled under foot, dynasties are broken, great names are forgotten, new dynastic eras are inaugurated, and there is no certainty of the continuance in prominence and power of lineal descendants for any long period of time. Hundreds of years before the event was to occur it was clearly announced that this great and unprecedentedly noble personage should be born in the city of David. Naturally then he would be a Bethlehemite, but no, he was to be called a Nazarene. How impossible, humanly speaking, to reconcile the two facts! Who could possibly have anticipated for centuries the birth of a child in a Palestinian village whose parents were to be residents of Nazareth, a place of no prominence, but which was to be associated with his name forever? Could predictive prophecy have hazarded more than it did, in entering into the very minutia of events, which in themselves had no possible connection with the time in which they were uttered, and from a human standpoint no probability of fulfillment? But this was not all.

He was voluntarily to offer himself substitutionally and in fulfillment of the sacrificial types represented in the temple service, and to become a sacrifice through which everlasting life would become a reality among men who accepted the offers of God's mercy thus manifested. Notwithstanding the voluntary nature of this self-giving of life, his death was to be violent. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with

his stripes we are healed" (Isa. 53:5). Even the nature of his entombment was predicted. "He made his grave with the wicked, and with the rich in his death" (Isa. 53:9).

Prophetic risk reached its climax when it was predicted that this Messiah who was to redeem Israel would be slain by his own people, and entombed, and afterward would rise from the dead. Now the very last thing that could have been expected of a great deliverer was that his supreme achievement would be his death. It would have seemed to be, not a climax, but an anticlimax. Who would have dreamed, save under the mandate of a true inspiration, of risking his reputation as a prophet by declaring that after death and entombment his hero would perform the incredible feat, unheard of in human history, of coming forth from the tomb through his own inherent life power? Surely if anything could make it evident beyond a peradventure that "holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21) it was this prediction of resurrection from the dead. It adds to what, from a human standpoint, would be the audacity of the prediction to know that the fact of immortality was not declared at the time of the prophets with any such definiteness as it is revealed in the New Testament Scriptures.

A series of events most extraordinary, unusual, and antecedently improbable brought about the literal fulfillment of every prophecy respecting Jesus Christ. Changing world powers through wars, through the overthrow of dynasties, through the degeneracy of great kingdoms, and the inauguration of new empires,—all these contributed to the accomplishment of the designs of the infinite

God, and effected the complete realization of every prophetic declaration. Moreover, those who were definitely at enmity against the men and movements that combined to bring about the fulfillment of prophecy were compelled under the providence of God to contribute largely to the vindication of the supremely important prophecies. How could the changing political conditions in Palestine, brought about by the supremacy of imperial Rome, leading to a new method of registration and taxation, have been anticipated? And how extraordinary that they should all have contributed to the presence of Joseph and Mary in Bethlehem at exactly the time Christ was to be born!

Scarcely had the echo of the angel song above the plains of Bethlehem died away when the infant Child of an inconspicuously unknown couple became the object of royal attention, and venomous hate. The simple inquiry of three strangers who told a story that ordinarily would have received no credence, and that was thoroughly mystical in its nature, sufficed to awaken the suspicion of Herod, leading him to a drastic and murderous method of removing the possibility of a rival candidate for the throne. So even in infancy, Jesus was the storm center, and around his young life the wicked purposes of unholy persecutors gathered, and not for one moment from that hour until the present moment has the storm fully ceased.

The story of his matchless wisdom and power is related in the four Gospels with such directness and transparent sincerity that only willful blindness can leave the intention of the authors and the meanings of their words obscure and uncertain. The Old Testament Scriptures represent a unity of thought and purpose affected by a

single ideal, and that ideal is represented in the term "Messiah."

The thirty-nine books of the Old Testament form a unity and an entity nothing less than miraculous. They point definitely to one great event, the coming of the Messiah. They have as their purpose, by narrative, type, symbol, prediction, and poetry, the increasingly definite portrayal of a divine personality, through whom God should become more perfectly known and the redemption of man completely effected.

In the New Testament this same personality becomes the crystallizing center about whom all truth gathers. He, indeed, constitutes the Gospels and the Epistles. So evident is the unity of the Gospels that any sort of eclecticism in dealing with the sacred narrative is irrational, and absolutely destroys the value of the whole. The mutilation or abridgment of the perfectly authenticated record of the coming, the doing, the teaching, the dying, and the resurrection of Jesus Christ leaves the impression of purposeful trifling with the most sacred of all truth. It is a resistless logic.

The entire Gospel is sacrificed when you reject any portion of the narrative every part of which has equal weight and importance so far as authenticity and credibility go. If the nativity story of Luke can be legitimately questioned, then certitude and assurance are nowhere to be found in sacred literature. Knowing that this is a fact, what can men do whose preconceived notions will not permit them to accept the fact of the Virgin Birth of Christ, and hence his deity, but repudiate the authority of the Word of God, and seek substitutes for authority elsewhere?

If God Almighty has spoken for humanity, then he has spoken confidently, positively, and authoritatively. If he has ever spoken to the world at all, it is in the Gospel narratives that describe the annunciation, the birth, the life, the death, and the resurrection of Jesus Christ. You can no more shake this truth from the realm of reality than you can overturn the throne of God. He is blind indeed who fails to see that the whole testimony of the Gospel finds complete corroboration on the last nineteen hundred years of history.

§ 3. Life of Jesus Christ in the Flesh

What explanation can anyone offer for the achievements of Jesus of Nazareth? Here was the son of a carpenter, brought up in an obscure town of Galilee which was without any particular political or social significance and the reputation of which was bad, who, except for a single event in his childhood, had arrested no general attention, but who all at once stands forth among his fellow men in striking contrast with them in every feature of his personality. He exhibited an excellence of character that challenged the respect and admiration of those who became most intimately acquainted with him. He exhibited knowledge that baffled his enemies and amazed his friends. He revealed qualities of character so attractive, so beautiful, so perfect, that the highest idealism could conceive of nothing to criticize in his life.

From the very moment when a supernatural voice accredited him, on the occasion of his baptism, as the beloved Son of the eternal Father, a series of events transpired that arrested the attention of friends and enemies alike. It is impossible to overestimate the stu-

pendous nature of the undertaking of Jesus Christ. Single-handed and alone he challenged the ecclesiastical powers of his day and routed them at every point, except in the exercise of mere brute force. His manifested love, his divine sympathy, his gentleness and kindness disarmed his critics, and gathered to him an increasing number of friends. His teaching was so far above the level of the thought and instruction of the most learned men of his day, and his evident familiarity with spiritual realities was so extraordinary, that the people thronged about him with a ready recognition of his incomparable superiority.

He rebuked entrenched vice and aroused bitter hostility. Men have never readily consented to interference with either purse or passion. He dared to denounce Pharisaism, and pitilessly unmasked it. The ecclesiastical authorities denounced him, and for a moment he met seeming defeat at their hands. He mercilessly exposed the sophistries of current philosophies of life and as a reward became the object of bitter scorn and contempt from those whose learning had led them presumptuously to assume the right to direct and control the thinking of their day.

Just as today we are told that all "scholars" repudiate the right of Jesus to command, so then the scribes, Pharisees, and others who constituted the intellectually elect were irritated by the superiority manifested in Christ, and yet refused him his right to instruct them. Unweaponed and alone he set out to overthrow accepted philosophies and false theories. He undertook no less a task than to turn the currents of history into new channels. Without definitely proposing to do so, he inaugurated a movement in human life which unseated kings and emperors, effected

new national alignments on the basis of justice. He set in operation influences destined to give new value to human life, to destroy slavery among men, to usher in a new day for independence and personal liberty.

In the light of history, is it not clear that every one of these things was successfully begun through the life and teachings of Christ, just at the time when the cross was throwing its shadow across his path? Jesus never permitted himself to be disheartened, discouraged, or depressed. He made his most positive prediction of victory on the very eve of his seeming defeat, when death was stalking near. He died a violent death at the hand of imperial authority, compelled by the clamorous cry of men who had lost the true ideal of religion, and who permitted envy and hate to dominate thought and action. His resurrection, which even his own disciples did not anticipate, was thoroughly accredited by competent and reliable witnesses.

The proof that Christ had risen from the dead, irrefutably and finally for his immediate followers, became increasingly impressive and unanswerable through a series of supernatural activities. The hesitant and timid company of followers suddenly became heroic, confident, and capable, and proceeded to bear witness to their belief in Jesus Christ as Saviour, Lord, and coming King, even at the cost of violent persecution, expatriation, and martyrdom. It is perfectly evident to any sincere inquirer for truth that instead of having permanently departed from the world, Jesus Christ in reality never was more in it than after he had suffered death upon the cross and came forth from the tomb of the Aramathean.

§ 4. The Need of Vision, Prevision, and Supervision

A new vision of Jesus Christ and a new recognition of the Gospel is the crying need of the hour. Such a vision is never gained through science or philosophy, and least of all through modernistic theology. It comes only from personal, vital contact with the exalted Christ. The vital energies of Jesus are still communicable. Jesus can and does impart his own self to those who receive him as divine Saviour. Blood transfusion is a method of revitalizing anæmic bodies. This is accomplished when one in full vigor is willing to open his veins in behalf of another in whom the forces of death have become predominant. Jesus Christ opened his veins for the sins of the world, and today there is no soul weak, weary, and spiritually emaciated that may not be saved, empowered, purified, through a divine blood transfusion by faith. A union with Christ which is effected through human faith conveys to the inquirer for truth and the one longing for power the divine forces which ever exist in Jesus Christ. Spiritual blindness is a very prevalent disease.

As really as Bartimeus needed the miraculous touch of Jesus to restore sight to his natural eyes, so men who think they have sight but have not need their eyes opened. Much of the trouble of the present hour comes through the exercise of a presumptuous supervision where there is no vision. Many men regard themselves as fully competent to speak upon the things of the Spirit who have no more qualification for that high and holy task than has an infant child to speak about the comparative philosophies of the world. An illustration of this has recently been given us in the pronouncements of visionless men

regarding the future life. Luther Burbank, in the name of science, denied the reality of immortality. Mr. Burbank had gained the admiration of his fellow men for his painstaking work in horticulture. Mr. Burbank had done nothing, however, that would lead anyone to have the slightest faith in any utterance of his respecting matters of the soul. He allowed himself to be absolutely engrossed with materialities. Neither by education nor experience had he the slightest qualification to speak on the subject of destiny. As well might a blind man offer his services as a guide in an unknown region of a great forest as for Mr. Burbank to have offered his services as an instructor in the soul's relations to a God in whom he did not believe, concerning a future which was to him a myth.

Whenever a man pronounces himself an infidel, he has by that very fact disqualified himself as a judge of revealed truth or as an interpreter of the things of the Spirit. This sort of leadership is not confined to mathematicians and horticulturists. Many scientists become insufferably dogmatic in the domain of ethics, theology, and philosophy. Seminaries and churches are suffering a serious blight from the destructive influences of supervisors whose eyes have never been opened to the profounder things of human personality, and who unhesitatingly confess that they have no faith in regeneration as a vitalizing force or in the Holy Spirit as an educative influence.

Values are comparative. The Government takes every pains to secure a reliable and an unchangeable standard by which it may determine the accuracy of weights and measures. It is certainly not less important that there

should be some absolute standard of duty, righteousness, and justice. There must be some final court of appeal to which we can refer all mooted questions of a moral nature. We must know what is true and what is false. If there is such a court of appeal in the world, it can only be at one center. Jesus Christ is positively the final standard by which motives and thoughts and actions are weighed and measured. To the life and teachings of Jesus we may safely refer all that pertains to spiritual excellence. When we know Jesus has spoken, no contrary or antagonistic utterance should have the slightest influence.

But how may we know the thought of Jesus, and how may we be sure of his verdict on questions referred to him? In two ways, and only two. By a diligent and serious study, and with obedient purpose, of the inspired New Testament Scriptures. One of our great statesmen, in a critical moment of the Nation's history, said, "Let us raise a standard to which the wise and honest may repair." Precisely this is the need of our day, and that standard is to be found in Jesus Christ as he is presented to us in the Gospels and Epistles of the New Testament. No one who is willing trustfully, prayerfully, and lovingly to follow the teachings of Jesus Christ need be left in a state of uncertainty or doubt with respect to the course he should pursue regarding any great essential spiritual truth. At no point is Liberalism and materialistic Modernism more hopelessly at sea than right here. No satisfactory standard is offered. A very babel of confusion results when individual experience is regarded as the authoritative standard of duty. Such a standard is indefinite, mutable, and untrustworthy.

That a crime wave, perilous in power and proportions, has been sweeping over the world is too well known to require any additional evidence. There is a defiance of authority, a repudiation of control that affects life in domestic, social, and political relations. Many influences are responsible for this condition, but the chief cause may be traced directly to the church where leaders and teachers, of whom we should expect better things, have discarded the Bible as the Word of God and refer to it sneeringly when authority is claimed for it.

With the denial of the authority of the Bible, which is only another way of saying the authority of Jesus Christ, goes invariably a denial of a Day of Judgment. When Emperor William in his address to his army urged them to unrestrained action, assuring them that they might burn, slaughter, destroy, violate all rules of war in their effort to gain victory, he concluded his exhortation with these words, "The day of judgment will ask you no questions." Say what you will of the fear of punishment as being an ignoble motive, nevertheless it is true that the majority of the human race is living upon a plane where a Day of Judgment does make a powerful protest against iniquity. Remove all thought and fear of a Day of Judgment and you have unleashed the hounds of evil desire from a billion kennels, and a riot of self-indulgence follows as sure as night follows day.

The natural and logical fruit of abandonment of the authority of the Bible, and the Christ of the Bible, is to be seen in the "Komintern" of Russia. There the slogan, "No king, no God," has brought forth its destructive progeny. Organized unbelief in the authority of the Word of God produces Bolshevism, theologically as well

as politically. In Russia it has resulted in an organized determination to crush civilization and bring a blasting curse upon the world. Socialism, when it is finished, brings forth Communism, and Communism, when it is finished, bringeth forth evil in its foulest forms, and ultimately death itself. All this goes under the name of progress. Who is so blind that he may not be able to see that the ruthless, rampant criminality so widespread in our country is born of a contempt of law? We stand appalled where government is flouted and the church execrated. Parental control is sneered at as old-fashioned, and children and adults alike, instructed in Sunday-school and church by modernistic teachers that "the Day of Judgment will ask you no questions," are indifferent to all claims of duty.

But the Day of Judgment will ask questions. Conscience and the inspired revelation of God declare it with unequivocal positiveness. Shall we take the opinion of deluded and self-deceived men, uninspired, unenlightened by the Holy Spirit, who boastfully claim self-sufficiency, and disbelief in regeneration, in preference to revealed truth accredited through the centuries and along the lines of which all human progress has been gained? The immutable and perfect standard of spiritual values is "Jesus Christ the same yesterday, and to day, and for ever." The sinfulness of human nature does not disappear. In every age and among all peoples it throws its shadow over human life. How shall the shadow of gloom and sin be dispelled? How can we explain the attitude of unbelief prevailing today in religious circles? There is a reason.

Everybody familiar with the facts knows that we are

living in an age marked by extraordinary progress. Man has become masterful in a hundred directions. We vie with the birds of heaven in flight, and the ordinary obstructions of both earth and air have been successfully overcome. We have conquered the sea and traversed its hidden paths with the submarine. We walk upon the very floor of the ocean and compel it to give up its secrets. The veins of the earth have been tapped, and precious metals in unprecedented abundance increase our wealth and enable us successfully to carry on our work in science and art. With the gyroscope, we have mastered gravity. We have learned how to multiply indefinitely the products of the soil through our larger knowledge of chemistry. We have almost indefinitely increased our power of vision through the microscope, and our laboratories tell the story of the far reach of our discoveries in the region of the infinitesimal. The mysteries of yesterday become the commonplaces of today's knowledge. We are successfully repelling the invasion of physical enemies hitherto undiscoverable, or elusive and uncontrollable. We sweep the heavens with our immense telescopes, and the distant stars answer our inquiries. There are no questions relative to man's well-being to which we do not address ourselves daringly, and with competence.

But in all this progress we have discovered nothing that particularly assists our quest for truth in the realms of righteousness. Furthermore, in all this progress human nature has undergone no change that lessens its inclination to sin. What has been done is the development of intellectuality, and indeed a volitional energy, to such a degree that pride and self-assurance are conspicuously characteristic. This accounts for the presumptuous attitude of

those who no longer see any need of either God or his book. If God is spoken of, it is with a repudiation of his sovereignty, and with an effort to desupernaturalize him.

There are two ways in which the regnant authority of the Infinite can be destroyed. One is by desupernaturalizing God, and the other is by supernaturalizing man. Dr. Arthur C. McGiffert of Union Seminary says, "Divine and human are recognized as truly one. Christ, therefore, is human and must be divine as all men are. Christ is essentially no more divine than we are or than nature is." Dr. Henry W. Clark in his "Liberal Orthodoxy" says, "The incarnation of God in Christ is nothing else than the incarnation of God in all men carried to the superlative degree." Of course this leaves no place whatsoever for God's redemptive scheme, nor do these men intend that there shall be any place for any Atonement whatsoever. Whatever is supernatural is taboo by Modernism.

The approach to the Bible and to every Christian doctrine is with the anti-supernaturalist one of repudiation. In this there is perfect consistency, since they approach the whole matter with an objection to the deity of Christ. It was once thought consistent to state that the Gospel account could be treated eclectically. The irrationality of such a proceeding is now recognized with the result that the historicity of the entire Gospel is ruled out of court. Douglas C. Macintosh in the American Journal of Theology informs us: "Recent radical critics have declared that the Jesus of liberal Protestantism is also fiction." Now to what information have these repudiators, so assertive of their superior knowledge, access

that entitles them to their claim? Have they a better knowledge of Jesus than the writers of the Gospels, or even of Peter and Paul? In view of the transcendant claims both of the Gospel writers and of Jesus himself, it is not so strange that having denied Christ his historic place and character, these men, vain in their own conceits, dare to declare him unbalanced and self-deceived. When you begin with the rejection of the validity and trustworthiness of the Bible there are no lengths to which you may not go. The question of Dr. C. K. Anderson is quite to the point: "Can the Christian church make the great change of belief which the acceptance of Modernism would involve, and remain the Christian church?" The answer is not difficult. It certainly cannot.

This is all made very clear by Dr. Rudolf Eucken: "If Jesus therefore is not God, if Christ is not the second person in the Trinity, then he is man. We can therefore honor him as a leader, a hero, a martyr, but we cannot bind ourselves to him or root ourselves in him, we cannot submit to him unconditionally. Still less can we make him the center of a cult." But let us note that Doctor Eucken is mistaken in one thing. You could not make him even a hero or a leader, for by his own claim thus rejected, he would make himself the greatest of deceivers or the most pitiable of the self-deceived. It is utterly absurd to attempt to give Christ any place of honor and distinction if he is merely one of the human race. If Christ is not worthy of worship, he is not worthy of respect. Indeed, the one thing Jesus claims for himself is worship, and this he can only do as he justifies his claim to deity.

§ 5. The Christ All the World Is Needing

Where, except to Christ, can we look for the correction of present-day evils and the protection of humanity against the crime wave of today? If ever in the history of the world there was a necessity of an application of a power that will evict evil from the human heart and in place of it establish holy purpose and conscious freedom, it is now. Sin debauches, mars, and destroys. No way has been discovered whereby man can wantonly defy God's laws and ignore the voice of conscience without moral deterioration. The only religion that has attempted to deal successfully with sin is Christianity.

The claim of Jesus Christ, not only to forgive sin but to evict the powers of evil in the heart, has been vindicated in the experience of untold myriads of lives. Never more than today was the evangelistic note needed. Christ must be presented as the sin destroyer. Sin cannot be successfully camouflaged. Iniquity of every sort is glossed over by the utterance of a language deceiving as to the consequences of law. If there is no penalty for sinning, then it is safe to sin. You cannot remove all thought of judgment and keep up the morale of any community even to the point of respectability.

By parable, metaphor, and direct utterance, Jesus tells the story of human destiny. He does this so clearly that a wayfaring man, though a fool, need not err therein. We must hark back to the teachings of Jesus as effectualized by the cross, and this will do more than anything else to correct the evils of today. A rediscovery of the cross of Christ is what Modernism needs to humble it, cleanse it, and refine it. It is when we see God doing his

best for humanity on Calvary that we come to feel the full force of the blackness, the darkness, and the meanness of sin. Jesus said: "The Son of man is come to seek and to save that which was lost." "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." When the claims of Christ are diluted by Liberalism, they mean no more than a moral influence with no real eradicating power.

Multitudes are talking glibly of "self-expression" and "self-repair" until they really seem to believe that to turn one's self loose and do whatever desire demands is pleasing to God. Also they believe that the torn, mangled, dying soul carries in itself all essential forces of repair and restoration. Now just as it is true that the doctrine of the cross does work, so this theory does not work. The repair is not effective, the blemish is not removed, unholiness does not give place to holiness, and the downward trend is continued.

It is conspicuously and undeniably true that where the Saviourhood of Christ is denied, or the doctrine of sin is diluted, sin remains unrebuked and uneradicated. The branch that does not abide in the vine has just one significant feature. It is sterile. Right now in churches where the call of the cross is never heard the story of the barren fig tree is repeated. Doctor Forsyth has truly said with respect to the claims of social ethics: "The only adequate social ethic is found in Christianity and there only at its center, the cross of Christ." How absurd to talk of the needlessness of an atonement when God has acclaimed it a necessity!

We have been hearing much about social righteousness. What sort of appeal has it made to humanity?

Not any worth while. How much of a response has been called out by the appeal of what is termed "public justice"? Certainly nothing virile or commensurate with the need of the hour. Destroying the image and superscription on the Gospel coin may be a pleasing pastime to half-hearted believers, but it does make that coin useless as circulating currency in the realm of the Spirit. The Gospel without the cross is just as valuable as a flashlight from which you have taken the battery.

The Christ the world needs today is the Christ who expresses God's sympathy for sorrow. The universality of tears is one of the saddest commentaries on human life. No one who believes in a God of love can doubt that it is the will of God that man should be full of cheer, hope, and happiness. How often Jesus uttered the words, "Be of good cheer"! But this is a world rank with dissensions, and a world of tear-stained faces. Heartaches abound on every hand. You can only deal successfully with sorrow at its source. Tears will flow until the cause is eliminated. Jesus Christ and he alone is able to remove the cause, and he does it when permitted. Sorrow is largely caused by negligence, selfishness, and cruelty. Families are dismembered through violated covenants, and hope is destroyed through the grinding processes of an industrial régime which has deliberately ignored the claims of justice.

The sorrows incident to bereavement are overwhelming without belief in the presence of a sympathetic, empowering Saviour. Until a broken heart hears Christ's "I am the resurrection, and the life," and knows that the resurrection of Jesus Christ guarantees immortality and eternal felicity to all who are identified with him,

then and not until then is grief assuaged, and sorrow which death would make intolerable becomes bearable. Jesus Christ is the one supreme power in the world today that brings relief to overburdened souls. Not more really did he heal sickness, comfort in distress, when visibly present in Galilee, than he does today where faith and trust permit it.

To deal successfully with sorrow, Jesus Christ must deal also effectively with death. This he has done and is ever doing. He changes the grave from a goal to a gateway, and opens the vista through which enough can be seen to give assurance and awaken glad expectation of reunion beyond the tomb. The fact is that Christ is at work in his world. A burdened world has today an available Christ who is abidingly near, and whose tenderness and sympathy are still expressed in "Come unto me, all ye that labour and are heavy laden, and I will give you rest." A rejected Christ means a stricken humanity with no relief. No merely human Christ can heal the hurt of the world.

How are the broken ideals of home to be restored? How is parental authority to be restored to its proper place? In just one way, — the re-establishment of the authority of Jesus Christ over all the relations of life; a recognition of the right of Christ to rule in the home; an appreciation of parental responsibility and education along the lines of obedience to the divine law. This is the only way in which we can hope for the recovery of home purity and home power. It is the opinion of our eminent jurists that there will be no material diminution in the ethical slump of today until family life is brought

back again to the position it has held in the Christian church through the centuries.

We are hearing much about world brotherhood. It cannot be too much stressed. Its importance is immeasurably great. How can it be accomplished? How can centuries of race prejudice give place to interracial understanding and amity? Scores of fraternal organizations are seeking to better the interrelations of men. One thing is evident. All the conditions of our day make the old-time national isolation absurd and impossible. Our commercial relations reveal the interdependency of all peoples on earth today. Facilities of travel have made it possible to ignore the element of distance. The possibilities of mutual helpfulness have never been more asserted and believed than today. We may organize as we will, and through treaties declare our good will, but one thing is sure, the enthronement of Jesus Christ as the Lord of the nations is the only thing that can permanently insure peace and bring about brotherliness among the nations of the earth.

The effort of the leading nations of the world to bring about an understanding through covenants that will require nations to arbitrate their differences rationally is encouraging and reassuring, but this will never take the place of a recognition of the Lordship of Jesus Christ. The slogan, "The Fatherhood of God, and the brotherhood of man," must be made virile and vital through the Saviourhood of Jesus Christ. It remains a mere assertion, and is impotent to relate humanity amicably together, until Jesus Christ becomes "Lord of all."

If, then, the importance of a clear vision of Jesus Christ as he is proclaimed in the Gospels is so indis-

pensable to the world's good, every consideration of spiritual progress demands a consecrated ministry. In the days of his flesh Jesus uttered the call to the disciples, literally translated, "Hither after me." The same mysterious power to secure consent and surrender that resulted in the obedience of the fishermen of Galilee abides in Christ today. He utters the word, "Hither after me," and earnest disciples surrender all and follow. Just as he spoke to incarnate evil, manifested in the demoniac of Gadara, "Be muzzled, come forth," so today he has the power to evict evil from politics, industry, society, and the home.

Men and women are clothed and are restored to normalcy when, and only when, they yield to the claims of Jesus Christ. He still cries through his chosen ministers who are loyal to his truths: "Repent ye, and believe the gospel." Sin is still sin, and Christ is the only Saviour. The air is full of dust, but the winds of God will clear it away. Jesus commanded the unclean spirit in the demoniac in the synagogue to be silent, and the evil spirit said, "I know thee who thou art, the Holy One of God." He refused to accept that sort of patronage. Today Jesus Christ will have none of the applause of camouflaged unbelief which plumes itself on its ability to pass judgment on the very acts of Jesus with a critical denial of his claims regarding himself. The Gospels with their account of the annunciation, the incarnation, redemption, resurrection, ascension, and intercession are to be taken boldly, or not at all. They meet all the conditions of human need and are consistent with everything we know about God, and when boldly accepted become a "savour of life unto life." There is either

a complete redemption, or there is none. Christ is everything, or nothing, to humanity.

If Christ is to receive his rightful place in the world today, it will be because faithful witnesses who have experienced the blessings of regeneration will make him known. All through the centuries since Jesus uttered his call to Peter and Andrew, James and John, he has been repeating that cry and call, and because it has been responded to with enthusiasm and devotion, the church of God has experienced its wonderful progress. The marvelous power of Jesus Christ in the hearts of men has been demonstrated in the maintenance of a Christian ministry and missionaries.

Jesus promised the early disciples that they would become fishers of men. It is tremendously important that the significance of a call to the ministry be rediscovered. There are hundreds and thousands of pastorless churches in America. Is it not strange that in the times of persecution, deprivation, danger, the church has never been without men of daring and self-denial to accept her great challenges? Today it is different. The need is no less, the call is just as urgent, but other vocations are successful in winning our young men. What is the reason of this dearth of men for the ministry? The reason is not far to seek.

When the issue was recognized as a life-and-death matter, when the significance of the words "lost" and "saved" were fully understood, when men could engage in the ministry supported by "Thus saith the Lord," when the same kind of redemptive urge which led Jesus Christ to Calvary was felt in the hearts of spiritually regenerated men, there was no difficulty in meeting the needs of the

church. There was no consideration given to the sacrifice and deprivation that might be experienced. When the stake is eternal life, and men know it and have a consciousness of even a moderate ability, there is no hesitancy in undertaking ministerial service. It is interesting to note that the periods of Christian history when the church has enjoyed her largest progress have been those periods when worldly emoluments were least.

The reason why young men hesitate to enter the ministry is largely because the Christian church is herself honeycombed with doubt. The great verities of the Word of God are held in question. Inspiration is doubted. Young men are not so sure that anything serious will happen even if men do not repent and believe in the Gospel. Attractive opportunities to acquire wealth and gain positions of eminence are open on every hand to the youth of today. Why should they make the sacrifices involved in accepting a call to the ministry, where neither wealth nor fame are likely to await them?

Does anyone doubt for a moment that there are thousands of young men today ready to lay aside all their dreams of ease, and all their hopes of eminence provided they can be convinced that the eternal well-being of many immortal souls depends upon the presentation of a Gospel message at its face value? But they are not so convinced. In the appeals that three denominations have sent out, all differently expressed, the basis of the appeals has been public justice, social righteousness, ethical idealism; but not in a single instance the fact that man is lost without Jesus Christ and that a proclamation of salvation by way of the cross is the urgent need of the hour. If the voice of Jesus, the Christ of today and of every day, is heard

as an authoritative command of the Saviour, there will surely be response.

What has been the motive that has led thousands of men and women to expatriate themselves, enter upon difficult tasks in foreign lands, oftentimes to hazard death itself? Is anyone in doubt who has read the history of missions? Missions today are in danger, more than many of the leaders of missions realize, because the physical and intellectual appeal has taken the place largely of the spiritual.

It is gratifying to note that there are still large numbers of our young people who have been born of the Spirit, who know that they have been saved by the grace of our Lord Jesus Christ, who believe the Gospel in its entirety, and who long for nothing more than the opportunity to preach Jesus and the resurrection to people who have never had the opportunity of knowing the Christ of Calvary. We have no misgivings regarding the final victory of Christ, the Bible, and the Church. The company of believers who hold undeviatingly to the Bible as the Word of God, and to Jesus Christ as God manifest in the flesh, by whom reconciliation with God is effected, are, with God himself, a majority, and for these victory is assured. A brighter day awaits the human sky.

§ 6. What Jesus Claimed for Himself

In all the great practical questions among the people of civilized nations, political, social, and religious, Jesus Christ has been the one conspicuous personality to whom these questions have been referred for answer. He has represented the perfect ideal by which it is agreed the world should live. His command, his example, his do-

ing, his dying, his presence as a world power, — these have controlled those most advanced in their thinking, most aggressive in their activity, most noble in their purposes. "Whom say ye that I am?" This question propounded by Jesus Christ to his own disciples has echoed and re-echoed through all the centuries since. Immediately, when Jesus began to teach, opposition was aroused, in spite of which he moved steadily on to the accomplishment of his great mission.

Do not for a moment suppose that the skepticism, apostasy, and antagonisms of today, with their sophistries and delusions, are in any respect new. It may safely be said that not one new challenge to Jesus Christ has been advanced for eighteen hundred years. The objections presented to the deity and the Saviourhood of Christ were all discussed from every viewpoint before the end of the Fourth Century of the Christian era. No new light of any kind has appeared to discredit the life and teachings of Christ. The difficulties which confront the Church today, the misapprehensions, the false teachings, have nothing new about them, not even in their phraseology. "Who is this?" "Whence hath this man this wisdom?" "Is not this the carpenter?" "Is not Mary his mother?" "Are we not acquainted with his brethren?" These were the questions spoken disparagingly of Jesus when his popularity was rapidly increasing, and the fact of his supernatural working could not be successfully denied.

There is one thing upon which the people of every age have been agreed, "Never man spake like this man." For the first time in human history, there are men who have the temerity, the audacity, and the presumption to sit in

unfavorable judgment upon Christ, disparaging his learning and in some cases even the spotlessness of his character. "I find no fault in him" has been the verdict of the centuries, and it has been left to a few radical Modernists to try to set aside this verdict. The number and quality of those who speak disparagingly of Jesus Christ is such as to make them absolutely negligible in our consideration. If then it is true, as it is, that Jesus Christ is accepted by all great leaders and teachers as the perfect type of character, then what he says of himself should be final with us. Since there is a consensus of opinion that no one has ever lived who has spoken at so high a level, or manifested such a perfect life, or expressed such wonderful wisdom as did he, how can we get away from the fact that all the laws of logic and life demand that we should accept Christ on his own recognizance and at his own estimate of himself?

Imagine a man standing before any congregation, making supernatural claims for himself and asking the implicit obedience of his auditors to his commands on the basis of his wisdom and rightful authority! He would at once be called intolerably egotistical, overbearingly presumptuous, and all of his utterances would be discounted. In proportion to his self-assertion his influence would be destroyed. When men undertake to present their own virtues your immediate thought is, we will investigate with care before we accept this man's estimate of himself. What are the feelings awakened in us when we discover that from beginning to end, the public utterances of Jesus were a conscious, self-assertion and self-expression? It is never suggested to us to rebuke him for it. Who has ever thought of Jesus Christ as ego-

tistical? Yet his life is one continuous employment of the personal pronouns, "I," "Me," "Mine." "I am the way," "I am . . . the truth," "Come unto me," Breathe your prayer to me, I will answer your prayer. If you want divine blessing, I can give it. All this we accept as perfectly natural and in every way legitimate.

The very thing that would repel you if expressed in other men proves an attractive power in the case of Jesus. We cannot question that he is speaking out of an infinite knowledge, a flawless goodness, and a divine relationship with the Father absolutely unique. We instinctively and naturally feel as we study the life of Christ that he has a right to declare himself as the true manifestation of God. Other religions present theories and doctrines, but Christianity presents Jesus himself because he offered himself as the solution of all great human problems of the soul. Other religions have "systems" of truth. Jesus is the personification, the incarnation, the demonstration of truth. Christianity is more than form, more than doctrine, more than ethical teaching. It is a Person, and that Person is Christ himself.

What then are the claims which Jesus made respecting himself? When we have answered this, we should find ourselves perfectly satisfied respecting his wonderful personality.

1. First, Jesus made the perfectly tremendous claim of *pre-existence*. The eternity of his personality he declared unmistakably. He said, "Before Abraham was, I Am" (John 8:58). He uses exactly the same terms employed by Jehovah to Moses, — "I AM hath sent me unto you." When the Pharisees and Sadducees were expostulating with Jesus for presenting himself as above

the Old Testament prophets, and boastingly declared themselves to be the children of Abraham, Jesus said, "Before Abraham was, I am." At the moment of supremest solemnity in his entire life, just before he was to surrender his life for the sins of the world on Calvary, when he was breathing out such a prayer as was never expressed from human heart, he prayed that the disciples might share his glory, and asked of the Father, "Glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). This was a moment of all moments when he would express the deepest consciousness of his own soul. Thus he makes the claim of eternal existence. Moreover he says, "For thou lovedst me before the foundation of the world" (John 17:24).

2. Jesus also makes the claim, without one word of apology or explanation, of *supernatural birth.* Nothing can be farther from the truth than that Jesus Christ did not make a claim that his birth was entirely different from that of ordinary humanity. There was no reason for Jesus to speak extensively and in detail of his virgin birth. There are a hundred reasons why he naturally would not do so. He does, however, make sufficient declaration to indicate his full realization of unique sonship with God. Jesus said, "Ye are from beneath; I am from above" (John 8:23). He contrasts the method of his coming into the world with that of all others. He calls himself the only begotten Son of God (John 3:18). What meaning could these words have on any other basis than the Virgin Birth? In thus declaring himself the only begotten Son of God he set the seal of supernaturalism upon the method of his entrance into human life.

We have the Gospel in miniature in Jesus' own words, "God so loved the world, that he gave his only begotten Son." What more could he have said indicative of his supernatural origin? It certainly is sufficient to satisfy those who are prepared to believe what Jesus claimed for himself.

Of course there is mystery in the Incarnation. There is mystery in God. Otherwise he would not be God. There is no more mystery in God's working in that miraculous and marvelous manner, in inaugurating his human life among men, than in any other special manifestation of God to men. Not only is it not incredible or unfitting, but it is what might be expected under the assumption that God was to redeem man. Once make the assumption or accept the evident declaration of the Old Testament Scriptures that God cares for humanity and proposed to redeem man from sin, then the most natural thing in the world would be for him to come in such manner as would connect him definitely with humanity, while at the same time he retained his deity, thus becoming the God-man and connecting man definitely with God. So far as we know, there was no other way in which he could have accomplished this purpose. No plan has ever been suggested or devised whereby God could come into the world, combining a perfect humanity with an unquestioned Deity, except through the Virgin Birth. Whatever we may think of it, Jesus claimed that this was the way God took to redeem a lost world. We have the choice of recognizing the claim of Christ, or of saying he was self-deceived or purposely deceived men. He was evidently conscious that he (if we are to believe his own testimony) came into the world in a miraculous

manner, thereby qualifying him completely to demonstrate the redemptive love of God.

3. He claimed for himself *sinlessness*. What could be more preposterous than for a human being on a public platform to say to his auditors, "I have never sinned"? No one could more successfully dismiss his congregation than by such an utterance. They would at once say, "We wish to hear nothing more from this man's lips. His mind is perverted. He is spiritually color-blind. He cannot see himself as he is." How does it affect you when Jesus says, "Which of you convinceth me of sin?" This challenge was the strongest way in which he could say, "I have committed no sin."

Jesus offered no prayer for the forgiveness of his own sin. Our attention is called repeatedly to his periods of praying but not by one single intimation or suggestion does he indicate anything like repentance or the need of it. Indeed, he claims he had nothing for which to repent. He declared himself totally exempt from the experiences of humanity in the matter of sin. Why? Because he came in perfect purity direct from God. He partook of no taint of human flesh because of his supernatural birth and because, moreover, he was in perpetual, undeviating, unremitting fellowship with the Father. He said with all sincerity, and we heartily accept as true this estimate of himself, "I do always those things that please him." This was nothing less than the claim of absolute perfection of character. No higher perfection of life can be conceived of.

When we contemplate the absolute holiness of God, and find Jesus declaring that his life corresponds with that holiness, we are not only not repelled, we are drawn

to him because in our very souls we know his claim is true. We look with suspicion upon people who with much parade say, "I am sanctified, and commit no sin." But when Jesus declares his sinlessness it does not awaken in the heart even the spirit of criticism.

4. Jesus claimed that he was here on earth in the fulfillment of a *supernatural mission.* He does not leave us in doubt as to what that mission was. "I am come that they might have life, and that they might have it more abundantly" (John 10: 10). Again he says, "The Son of man is come to seek and to save that which was lost" (Luke 19: 10). Again, "I came not to call the righteous, but sinners to repentance" (Mark 2: 17). "I give unto them eternal life" (John 10: 28). "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3: 14, 15). He was only a lad of twelve years when he said to his parents who anxiously sought him and found him in the temple, "Wist ye not that I must be about my Father's business?" (Luke 2: 49.) He does not say, "Our Father's business."

There was a sense of inner compulsion with Jesus throughout his public ministry. "I must work the works of him that sent me" (John 9:4). "Jesus . . . must go unto Jerusalem" (Matt. 16:21). All this means that his unique mission created *an inner urge* in his soul that never left him. His business under the Father's commission was to redeem a lost world from sin. The world was moving headlong toward permanent ruin. Jesus was perfectly conscious of his spiritual mission, and knew it to be entirely different from that of any other being

who had ever lived. He was "the Lamb slain from the foundation of the world" (Rev. 13:8). He came into the world to save sinners through his sacrifice on Calvary.

5. Again, Jesus claimed that he had a *supernatural message.* He said that the truth he was proclaiming was the truth that he had with the Father. "I am . . . the truth" (John 14:6). In substance he proclaimed himself to be the world's one spiritual teacher in whom resided all the truth he was proclaiming. He declared that the Good News he was bringing to the world was that men may be related eternally and happily with God through the gift of his own life. He claimed that by his own sacrifice the inevitable consequences of sin would be removed from every believing, trusting soul because he was about to take those consequences upon himself. Such a claim from anyone but Christ would outrage every sense of truth and justice. There is not a single reality in all the universe of God that does not find itself perfectly at home in the person of Christ. Creative truth, social truth, redemptive truth, — all these were incarnate in him. This at least is what he claimed. Was the claim true? Has it been the experience of humanity that when any individual relates himself definitely to Jesus Christ his discovery of truth is greatly increased? There is but one answer to this question. New revelations are ever coming to the soul of the obedient disciple when he recognizes Jesus Christ as the incarnation of highest and holiest truth.

6. *A supernatural mission, a supernatural message,* and in addition to this, *supernatural insight* into the hearts of men! Jesus was continually claiming to be able to read the hearts of his friends and enemies alike. He passed

positive and final judgment upon the scribes and Pharisees when they expostulated with him because his disciples did not practice the traditional, ceremonial washings. To Nathaniel, who expressed surprise at Jesus' recognition of his character when he had said, "Behold an Israelite indeed, in whom is no guile," he said, "Before that Philip called thee, when thou wast under the fig tree, I saw thee" (John 1:48). "He knew what was in man" (John 2:25). "Jesus knowing their thoughts" (Matt. 9:4). "He knew who should betray him" (John 13:11). "Jesus knew from the beginning who they were that believed not" (John 6:64). Thus Jesus claimed the most perfect knowledge of the human heart and based his right to pass judgment upon his intimate acquaintance even with the motives of men. No one who has ever lived would dare even for a moment to pretend such ability. Such wisdom could reside only in God, yet Jesus claimed it.

7. Jesus declared himself possessed of *supernatural power*. How did he make this claim? By expressing the power. Does any one rightfully question that Jesus worked miracles? Can there be the slightest question that Jesus thought himself to be a worker of miracles? "All power is given unto me in heaven and in earth" (Matt. 28:18). There is one thing concerning which there could be no difference of opinion, namely, he permitted the multitudes to believe that he was working away above the level of ordinary humanity. He permitted his disciples to believe that he was working miracles. They believed he healed all manner of sickness and all manner of disease and that he raised the dead. Either he did work miracles, or he was the grossest of deceivers,

or he was himself the most deluded of any who have lived upon the earth.

The disciples had no doubt as to the truth of this miracle working and Jesus allowed them to entertain that thought regarding himself. They believed he restored the son of the widow of Nain to life by his own supernatural energy. He either knew he did this miraculously, or else he was deliberately deceiving the people. Is it conceivable that he who thus wrought works of restoration and life-giving could in such solemn moments willingly deceive the people? But certainly it is no less impossible that we should think him self-deceived. With his clarity of judgment, his evident intellectual superiority, and his moral perfection, he certainly could neither willingly deceive nor could he have been deceived. *He wrought miracles.* There is no reason why he should not. There is no claim so unanswerable as the claim of demonstration. Men may claim many things by assertion but when they make claims by demonstration that is another matter. Jesus did the things he claimed to do, and we have the record of it unmistakably plain in the Gospels.

8. Another claim Jesus made for himself was the *power and the right to forgive sins.* Can you forgive sins? Has any man ever lived who could truthfully say, "I can forgive your sins"? This was one of the principal claims that awakened the enmity and antipathy of the Jewish hierarchy. When they heard Jesus say, "Thy sins are forgiven thee," instantly and with indignation they cried out, "Who can forgive sins, but God alone?" Jesus made no objection to their assertion. He knew it was true, yet he persisted in his claim. He said, "Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and

walk?" "But that ye may know that the Son of man hath power upon earth to forgive sins." This was a tremendous claim. It was made the basis of a bitter attack upon Jesus. Yet he made the claim positively, unambiguously, and even with emphatic assertion. When the accusers of the woman taken in sin sat in judgment upon her character, and Jesus uttered the command that went like a knife to every heart, "He that is without sin among you, let him first cast a stone at her," one by one they slunk away and Jesus turned to the woman and said, "Neither do I condemn thee: go, and sin no more" (John 8:11). In answer to the declaration of his opponents that no one can forgive sins but God, Jesus practically said, "You are quite right; but I can forgive sins, and you can draw your own conclusions."

9. Not less remarkable than the claims heretofore noted is another. Jesus declared that he had the *power to impart eternal life.* Not only could he forgive the sins of the past, but he could and would give to every believing soul eternal life. This did not refer merely to immortality. Eternal life as employed by Jesus Christ means a life of everlasting felicity, a life resulting from the forgiveness of sin. Jesus said, "I give unto them eternal life" (John 10:28). Note the "I." Jesus claimed the power to come to any individual seeking him, forgive sin, eliminate the effect of sin, take away the guilt of it, perfect and cleanse the heart, and so contribute himself to that soul that eternal life would become the glad experience, and that nothing could destroy or set aside the life thus given. He did this by virtue of the fact that inherent in himself were the very forces of God that are communicable to others. "As the Father hath life in

himself; so hath he given to the Son to have life in himself" (John 5:26). He said of this life of his that he claimed to be able to contribute to others, "I have power to lay it down, and I have power to take it again" (John 10:18). Again he declared, "Whoso eateth my flesh, and drinketh my blood, hath eternal life" (John 6:54).

10. He claimed the *power and the willingness to impart full salvation to man.* This meant that the forgiveness of sin that he declared himself able to exercise included a removal of the sense of guilt from the sinner thus forgiven, and in addition to that a removal also of the love of sinning. A mere declaration of the forgiveness of sin would avail nothing, because it could not and would not remove the sense of ill desert which when acute becomes the worst of punishment. Jesus was to remove the guilt of sin by his own sacrifice, and the love of sinning by his own indwelling in the soul. When you read the parable of the lost sheep, and the lost coin, you discover that when one has been lost by his own sinfulness, and has been found by Christ, he is completely restored. The power of Christ to take complete possession of the throne-room of the soul, and dominate life, is the most satisfying thought we can ever entertain.

11. A claim that is nothing less than stupendous and overawing is the claim of Jesus Christ of *absolute equality with the Father.* "The glory which I had with thee before the world was." These are the words of Jesus. Unequivocally, then, he makes the claim of equality. He says, "I and my Father are one" (John 10:30). The entire context makes it evident that he did not mean merely one in disposition and in mutual sympathy as

one of us would say to another, "I am one with you in purpose." Jesus was not speaking of that. He referred to the *essence of being*. He and the Father were identical in that respect. When Philip said, "Lord, shew us the Father, and it sufficeth us," Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father." This is one of the greatest of the claims of Jesus. If what he said was true, then all the rest goes with it. His power to work miracles, his power to forgive sin, his ability to give himself definitely to his disciples, — all these are a perfectly natural manifestation of this supernatural personality. Just as his enemies objected to what they distinctly understood to be his claim to forgive sin, so in like manner one of their special accusations was that he claimed equality with God. Of course they did not believe his claim, but the fact that he made the claim was beyond question. "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God" (John 5: 18).

12. Jesus claimed *the right to command men*. From beginning to end in the teachings of Jesus we find him assuming absolute authority. He speaks with the air of one who had a right to exercise full control over the destinies of men. "If ye love me, keep my commandments." He says nothing about advice or counsel nor does he express a wish or a hope regarding the action of those whom he addresses. Do you know of any man living who could stand before a congregation, even though his life fulfilled all the demands of highest ethical standards, and demand immediate obedience to every

command uttered? Yet no one in his right mind resents it when Jesus commands. It is especially true that those who have found him a Saviour and Friend rejoice in his commandments which they do not find grievous but only the completest directions to the highest life. To Peter and Andrew Jesus said, "Follow me." Literally, "Up, after me." He did not advise it. He did not say, "I wish you would follow me." No, he said imperatively, simply, "Follow me." No prophet who has ever lived, no great teacher who has stood before the world as peerless in mental power and moral excellence has ever presumed, in his own name and by his own right, to say, "Follow me." Obedience to the commands of Christ has invariably proved a blessing. But the main point here is he assumed a prerogative that belongs to God alone.

13. *He claimed the right to receive worship.* Every believer in God Almighty as the creator, preserver and benefactor of men recognizes the right of God to receive the worship of his creatures. If any man among us today were to exhort his fellow men to bow down and worship him he would excite abhorrence and contempt. We are never so affected with regard to Jesus Christ. The reason is not far to see. It is because he has a right to expect worship. In what ways did he make this claim? By willingly accepting it. He never rebuked those who accorded him the same worship given to the Father. At the time of the triumphal entry when the children cried "Hosannah," and many among the multitude engaged in the act of worship, the Pharisees entreated him to stop these expressions of adoration and praise, claiming that worship belonged only to God and

he was receiving worship. Instead of expostulating, Jesus answered that if the children should be quiet the very stones would cry out. When Thomas, after the resurrection, was invited to touch the wounds in his hands and his side, and when he cried, "My Lord and my God," Christ uttered no protest. He accepted the appellation as perfectly appropriate for himself. If Jesus had not been conscious of deserving worship he would not have received it.

14. *Jesus declared himself the true and final judge of all men.* "When the Son of man shall come in his glory, and all the holy angels with him, he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32). He declared he would exercise the prerogative of judge toward all mankind. "The Father . . committed all judgment unto the Son" (John 5:22). This is most extraordinary. To exercise a judicial function when the issue is eternal life could not possibly belong to any mere man. No man could have the knowledge or the wisdom, nor would he have the right to pass a final determining judgment upon any human personality. Jesus did not hesitate a moment in proclaiming himself the judge of all men. This was equivalent to a declaration of his own consciousness of his deity.

15. It is very important to recognize that Jesus *claimed the power to meet every need* of those who would come to him. "Come unto me . . . and I will give you rest" (Matt. 11:28). Again, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). Jesus

said, "I am the bread of life" (John 6:35). Thus Jesus declared that he had within himself that which would completely satisfy every want of any and every child of humanity who would come obediently and worshipfully to him. Hunger and thirst are two of the greatest expressions of want. Bodily suffering reaches its acutest manifestation when deprived of bread and water. On the other hand these two symbols represent satisfaction. No trusting disciple who has gone to Jesus conscious of great spiritual need, and has simply made known his wants and asked for supplies, has ever been disappointed. Jesus therefore claimed that within himself resides that which will meet every need of every child of the human race, any time, anywhere. You have never heard any one say, "In my sorrow and affliction I looked to him but he did not hear me. He turned his back upon me. He left me without peace, and my heart hunger was not met." You have never heard it. He not only claimed that he could satisfy the deepest needs of the human soul but he demonstrated his claims by doing it; and he has never failed. If in our weakness we feel a need of power, Jesus will give it sufficient to meet any and every emergency. If restless and peaceless, we long for relief from the distress of such discontent, we hear him say, "Peace I leave with you, my peace I give unto you" (John 14:27). There is no holy aspiration, no noble longing to which Jesus does not respond to the extent of perfect satisfaction.

16. *Companionship with his followers.* Still further, Jesus claimed his ability to insure an abiding fellowship between himself and anyone who should be willing to walk in close companionship with him. He clearly de-

clared that he would forever and ever companionate men. "Lo, I am with you alway" (Matt. 28:20). Though he knew he would be absent as the physically embodied Christ, yet he unequivocally declared that he would still walk with men along life's highway. He promised to abide with any and every soul that desired association with him. He promised to be an inspiring friend and helper to the very end of life. Surely he could make no such promise as this had he not claimed equality with God. Omnipresence belongs to God alone.

17. *Protector and defender.* Jesus claimed that he would become a fortress to every endangered individual and thus protect men in the hour of great crisis. Speaking of the disciples who had already committed themselves to him he says, "No man is able to pluck them out of my Father's hand" (John 10:29). "Be of good cheer; I have overcome the world" (John 16:33). "I kept them in thy name" (John 17:12). Who has the ability to act as an abiding defense to the soul of man? Who can guard against those unseen dangers which are so deceiving, so surreptitious, so cunning, and so cruel? The powers of darkness are ever seeking the destruction of the souls of men. If eternal vigilance is the price of liberty in the political world, much more is it the price of liberty in spiritual relationships. The ever living Christ concerns himself to act as advocate and defender and protector wherever his services will be received.

18. Jesus proclaims himself as *the world's supreme attraction.* "I, if I be lifted up . . . will draw all men unto me" (John 12:32). Here again we find a statement that in anyone else save Jesus Christ would be the evidence of inordinate conceit, the most intolerable pride

and boundless arrogance. Comparing himself with all religious leaders, and all the philosophers of all the years, and all the prophets who have ever lived, he dared declare that by virtue of suffering and an ignoble death on the cross, which ordinarily would be a disgrace, he would become the conspicuous figure of the ages, and in addition to that would draw to himself a multitude of loyal disciples who would be willing to die for him. Has he done it? Who has been the center of attraction through the past centuries? Who, today, religiously and spiritually, holds the thought of the world? There is but one answer. Jesus Christ, the crucified and risen Lord. Millions of professing followers give him not only their esteem and admiration, but also their worship. Lifted on Calvary Jesus became an atoning Saviour. Since this was the world's greatest need, nothing could be more natural than the hold it gave Christ upon humanity. In the church as an organization, in the individual disciples today, lifting up Christ as Redeemer and Friend is the one method of calling in the multitude for worship and service.

19. Jesus claimed to have the *power to establish a universal kingdom.* He claimed the power to overcome every hostile influence and make his kingdom permanent. Alexander the Great had dreams of world rule through conquest. He was not so foolish as to believe it would be permanent. He had no dream of establishing or holding it through any other power than the unsheathed sword. Jesus lifted religion above nation and race. Christ's all-inclusive word was "whosoever." Who are the people today who flock to Jesus Christ? People of every clime, tongue, and nation. Christ's "whosoever"

breaks down all partition walls, all class and racial barriers. Christ's kingdom will never be overthrown. It will stand the stress of every storm of apostasy, unbelief, and violent antagonism. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8). The kingdom of Christ is the answer to the question whether or not Christ is able through the power of his atoning love to establish and develop a true kingdom on earth.

20. *Power over death.* Finally, Jesus claims that in himself will forever reside the energies that will overcome sin, disease, and death. He manifested his power over sickness by healing all manner of sickness and all manner of disease. "The last enemy that shall be destroyed is death" (1 Cor. 15:26). The resurrection of Jesus Christ is a proclamation to the world that Christ has vanquished death. He said, "Destroy this temple, and in three days I will raise it up" (John 2:19). In raising the son of the widow of Nain, and in raising Lazarus from the dead, and in walking forth in the fullness of life from the tomb in the garden, Jesus gave full and final assurance that death has forever been conquered. In him is life everlasting. "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25). All these claims of Jesus Christ are the claims of a victor and not of a victim. They are the claims of one possessing the wisdom and the power of God. They are the claims of God. Not one jot or tittle of any of the claims of Christ will ever fail. He is forever the Son of God, and God the Son.

V

The Fifth Finality of Faith

GOD REDEEMED

§ 1. The Vicarious Sacrifice

AS CREATED, man was pronounced by his Creator "good." This meant at least that he was innocent. How long his course was right we do not know. From the Scripture narrative, apparently he very quickly brought himself under divine condemnation by disobedience to law. The law of holiness was inherent in his being. The violation of God's commandment was a violation of moral law, and the immediate result was moral decline. The teaching of the Bible respecting the fall of man is corroborated by everything we know of man in history and from individual experience. God's pronouncement in the way of a command was only a declaration of the law of life and health and growth which was essentially in the constitution of man, independent of any declaration of it. When a moral law is violated the spiritual nature is marred, vision is blurred, the power of decision is lessened, and the vital forces of the soul are reduced. "Sin, when it is finished, bringeth forth death" (Jas. 1:15). By a failure to conform to the requirements of spiritual health and peace or a deliberate and intentional violation of law, man sinned, and his relationship with God was changed. In the third chapter of Genesis a full account of the terrible tragedy which

occurred in the early experiences of mankind is set forth. From that time on, the concern of revelation is with a re-creation of man. How to restore that which was lost by sin was God's great problem.

In the nature of the case, a holy and just God could have no part in a life filled with the unfruitful works of darkness. God must be just and then the question would be: How can he justify man who was not just? The Bible statements respecting sin are very explicit. With respect to legal requirements the Scriptures state, "This do, and thou shalt live" (Luke 10:28). In Romans 10:5, Paul writes, "Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them." But suppose no written law were given, which was true in the case of the Gentiles, what then would happen? The apostle finds a law written on the hearts of men, and if this unwritten law were properly kept God would have respect to that. But in reality the law, whether that which is written in the heart or that which is definitely given by the Almighty in revelation, is never kept. Hence sin has entered into the world. God frowns on disobedience and upon sin and can have no part with it. Man's condition is then one in which a reconciliation must be effected between himself and God. "We pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20). "Whosoever committeth sin is the servant of sin" (John 8:34). It is true that a person is sometimes not conscious of the disastrous effect of transgression. When he does become conscious of it, he knows at once that nature cannot save him and that he cannot save himself. If he proceeds in an earnest effort to recover what he has lost by a new obedience,

his weakness and failure are revealed to him anew. If man could not be justified by works, some basis of justification other than his works must be offered.

Such a justification is promised through faith in the Saviour. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Many Scriptures emphasize the possibility of justification through man's faith in Jesus Christ. "All things are of God, who hath reconciled us to himself by Jesus Christ . . God was in Christ, reconciling the world unto himself . . . and hath committed to us the word of reconciliation. We are ambassadors for Christ . . . we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:18-20). Man then is received into divine favor whenever he exercises faith in Jesus Christ as God's Son and man's Saviour. The faith we are to exercise is trust, which means a self-giving, an implicit dependence. When Nicodemus went to Christ and asked what he should do to inherit eternal life, for this was the substance of the motive of his inquiry, he was pointed immediately to God's only begotten Son upon whom every believer must depend for life eternal. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). The essence of the Gospel is to be found in the statement of Jesus regarding himself, "The Son of man hath power on earth to forgive sins" (Mark 2:10). The purpose of the death of Christ is clearly announced to be the forgiveness of sin. On the occasion of the institution of the Lord's Supper, Jesus proclaimed that his blood was being shed for the forgiveness

of sin. In Romans 3:24 we find, "Being justified freely by his grace through the redemption that is in Christ Jesus." The reason for the death of Christ is proclaimed: "That he might be just, and the justifier of him which believeth in Jesus" (Rom. 3:26). It is clearly represented that the consequences of our sin and guilt were taken by Christ upon himself through his death. "We have redemption through his blood, the forgiveness of sins" (Eph. 1:7). "Having made peace through the blood of his cross" (Col. 1:20). Could language more clearly declare that through the death of Christ man realizes his salvation? It is expressly stated also that the death of Christ was voluntary. "I lay down my life for the sheep. No man taketh it from me, but I lay it down of myself" (John 10:15, 18). "Who gave himself for our sins, that he might deliver us from this present evil world" (Gal. 1:4). "Who gave himself for us, that he might redeem us from all iniquity" (Tit. 2:14). It was because of our sin that Christ died. "Christ died for our sins" (1 Cor. 15:3).

The language of Scripture presents the death of Christ as a redemption. "To give his life a ransom for many" (Mark 10:45). "Ye are bought with a price" (1 Cor. 6:20). Through this redemption we are freed both from the guilt of sin and the love of sinning. God gave his only begotten Son, and Christ voluntarily came. Christ offered himself as a ransom-price for the salvation of man. There is no getting away from this if you accept the Bible at all. One thing is perfectly sure: No needless sacrifice would ever have been offered by God Almighty. It is a historic fact that such a sacrifice was offered. To theorize and speculate regarding what God *might* have

done avails nothing whatsoever. The record reveals what he *did* do; and God would do nothing either unlovely or unwise. By this sacrifice a real reconciliation was effected. It does positively, effectively, invariably work. It secures to the soul a conscious peace with God. He was pleased to reconcile all things to himself, having made peace through the blood of his cross (Col. 1:20). In this salvation, eternal life is assured. The whole world was resting under condemnation, and death was the inevitable result so far as any effort of man was concerned.

Who was this effecting man's redemption? He was the One who had been promised as the Messiah, who was to redeem mankind and inaugurate a Kingdom. His coming was thus prophetically anticipated for centuries. An angel visitant made a definite announcement to a maiden of Nazareth that she was to become the vehicle whereby God was to come into the world and redeem man. The whole thing was supernatural, but in perfect accord with what we might have expected a God of infinite love and grace to do, i. e., to call back to himself the lost and erring children of the human race. Jesus Christ lived a perfectly holy life and met all the conditions necessary to become the fulfillment of every sacrificial type. The *central fact* in the earthly record of Jesus was his death on Calvary. In giving his life as a ransom Jesus fulfilled his mission. It was for this and this alone that he came into the world. When Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32), he proclaimed the fact that not through his teaching or his life but through his sacrifice we have remission of sins. *The Cross represents the supreme dynamic of deity.* The creation, with all its wonderful expression of super-

natural energy, was not so tremendous as was the expression of the spiritual power of the Infinite on Calvary. The Scriptures make perfectly clear the fact that to trust in the redemptive work of Calvary is to insure individual forgiveness. God himself was in action on the cross of Calvary. Christianity is a Person. That Person is Christ. And the most stupendous fact about Christ is his voluntary sacrifice for the sins of the world. Jesus would have become an object of admiration by virtue of his exalted teaching and his stainless life. But it was Calvary that made Jesus an object of worship. The Person of Christ is not only inexplicable but it is impossible apart from the cross, and until the wayfaring man becomes a truth-seeking man and a salvation-seeking man the cross will be foolishness to him and the person of Christ enigmatical.

The one thing to be reckoned with, when we contemplate eternal life, is the holiness of God. It is on account of his ineffable holiness that unforgiven sin dooms an individual to separation from God. What we call punishment is not in the nature of an arbitrary decree sentencing a man to doom, as an expression of imperial power, but it is the result of realities which even God himself cannot change, namely, the reality of holiness on God's part and sin on man's part. The cross, then, represents the act of God himself who had respect to his own holiness, and made possible through expiation the sustaining of that holiness, while at the same time it makes possible the removal of both the guilt of sin and the love of sinning from those who exercise personal faith. The cross is thus a true ground for forgiveness. The cross expresses the inevitable reaction of holiness against sin, and manifests grace in an unmistakable manner. If there is any

other way in which God might have secured this reconciliation between sinful man and himself it has never been revealed. The only way about which we know anything is God's way, the way of the cross, and not ours. His way has been made clear.

It is the very difference and contrast between Jesus Christ and ourselves which is used in achieving salvation. As Doctor Forsyth has said, "He did not redeem us because he represented us, but he represents us because he redeemed us. This same profound thinker says, "Christ's Atonement must be made the center of our moral life or we have none." Christ deals adequately with sin. He does not treat it as sickness, to be treated pathologically, nor as misfortune to be condoned. Least of all does he treat it as "a blind and mistaken searching after the divine in us." Could anything be more mistaken and irrational than such a conception of sin? There is no warrant in God's Word for excusing sin. "They are without excuse" (Rom. 1:20). The Bible doctrine of sin is this: It is an unpardonable failure to conform to the truths of revelation or a deliberate and willful violation of the law written in the heart and in the Book. It is missing the mark, but it is deliberately and determinedly missing the mark. It is failure to do the thing we know we ought to do.

Modernism has watered down the Bible doctrine of sin and has even more diluted the Biblical doctrine of salvation until the destruction of each has been practically accomplished in their thought. Opinions, however, change no facts. Great principles and great doctrines are not determined by a show of hands. The fact of sin remains in all of its destructiveness and hideousness, and there

is no place where it is so finally and fully judged as at the cross of Calvary. Perhaps nowhere else is greater injury being done in religious teaching than in removing the sinfulness of sin from the thought of sinners. "Here more than anywhere else," says Dean Fenn, "the weakness of modern Liberalism shows itself." Sin in its true nature is utterly ignored in modernistic theology. "The fall of man, as taught in the Bible, is treated with levity or tossed aside as an academic question not to be taken seriously. It must be evident to one who reads discriminately that this matter of sin and sinning has much to do with the rejection of the supernatural. You cannot recognize sin as sin and at the same time be indifferent to the fact of retribution. You cannot run trippingly past retribution without running squarely into the arms of divine justice, both as revealed in the Bible and in conscience.

The importance of the *atonement* is recognized wherever *sin* in its true significance is accepted as a fact. The denial of one always involves the denial of the other. Justice as an attribute of God is indelibly fixed in our thinking. He cannot forgive in any effective way without himself providing the way whereby his righteousness and holiness have full consideration and no violence is done to either. God has solved the problem permanently and completely. To reject that way is to be left in the toils of sin with all of its terrible consequences. Why hesitate to accept a way to eternal life which has been so completely provided by God? The most inexplicable thing possible is the disposition to reject it. Could anything be clearer than that the Bible teaches that the death of Christ *did* conquer both sin and death? The evident intent of God's Word is to set before every man an open door to

spiritual liberty and an endless life of felicity. It is a way every man can understand and utilize to his own soul's peace and abiding blessing. It is a simple and direct way. Redemption is one of the sublimest of realized historic achievements. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:18, 19). "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28). "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15).

Are we to believe with Modernism that the death of Christ had nothing to do with sin but was the highest expression of self-sacrificing devotion? Not while we can engage in rational thinking. Doctor Forsyth truly states: "Many Modernists do not know their own latitude and longitude theologically and are determined no one else shall know his, and become restless and irritable under interrogation." The Jesus of Modernism vaguely thought of himself as the Son of God, but did not recognize himself as God the Son. We may easily become so engaged in looking upon the dial of the clock as to forget the works inside. We can easily be so under the domination of the "social complex" as to lose sight of the only method whereby the world may really become socialized. It is easy to rhapsodize over the fruits of Christianity while the tree that produced them is misunderstood or ignored altogether. It was because God was incarnate in

Christ that Christ could achieve redemption. The Father sent; the Son came. All was voluntary and had to do with salvation. "God, freely making man, was equally free in redeeming him by *becoming man.* The act that consented to become man was a superhuman act." Nothing could be farther from the truth than the statement of Professor Rauschenbusch that "His death is almost negligible in the work of salvation." Precisely the opposite is true, as any unbiased reader of the New Testament knows. "Who his own self bear our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24).

However Modernists are to eliminate the prophetic element in Isaiah 53, they will not be able to persuade intelligent men and women that we do not here find a definite portrayal of the coming of the Son of God to make an atoning sacrifice for the sins of men. "Surely he hath borne our griefs, and carried our sorrows" (v. 4). "He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31). Truly "Christ died for our sins according to the scriptures." This was the immediately fundamental doctrine of the apostolic Church. It has been the chief article of the faith of the church through the centuries. When the church loses that truth she has lost her life. The Incarnation was the incarnation of God and not of man. Never more than today has the cross been the "power of God unto salvation." This is the key that unlocks the prison doors and sets the sinner free. Here, and here alone, we find the

liberty wherewith Christ makes free. This is the truth that has lifted millions and still more millions from the slime pit to the summits of life and light. It is implicit trust in a *redeeming* Christ that changes the incline of life from down to up, and sets in action divine forces in the soul that bless and beautify.

§ 2. Regeneration

The fact that Jesus Christ suffered vicariously for the sins of the world does not mean that every individual of the human race is thereby saved. Jesus is "the Lamb of God, which taketh away the sin of the world" (John 1:29). It is indisputable that, through heredity, man became involved as a race in the first transgression. While the death of Jesus Christ can in no wise change the fact of the hereditary influence of sin, it completely takes care of everything in the nature of guilt which might be connected with ancestral transgression. Christ's death on the cross became at once the basis of the forgiveness of sins. Adequate provision was made whereby every individual, accepting the offer of God's mercy in Christ his Son, might be forever sure that fellowship with God was completely re-established. The death of Christ effected a true restoration of happy relationships between the believer and the eternal Father. "In whom we have redemption through his blood, and forgiveness of sins, according to the riches of his grace" (Eph. 1:7). It is the purpose, plan, and desire of God that every individual soul should be saved. It is not the will of God that any should perish but that all should come to a knowledge of God and eternal life. As man was created by God, he is also re-created through the regenerating work of the

Holy Spirit. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6). There is no imperative in all the utterances of Jesus more final than "Ye must be born again" (John 3:7). An experience is made possible with God through the vicarious sacrifice of Jesus Christ. There is nothing else that can bring us into vital relationship with God except the appropriation of the riches of his love expressed in his vicarious Atonement. "Christ our passover is sacrificed for us" (1 Cor. 5:7).

Certain definite acts on the part of man are essential before he is benefited by Christ's death to the extent of salvation. The first essential on the human side is repentance. In the story of the Pharisee and the publican we have presented the attitude of mind acceptable to God. The exhortation of Peter on the day of Pentecost was "Repent." John the Baptist preached repentance as a condition to the remission of sins. Immediately when Jesus Christ engaged in his ministry of teaching, he called on men to repent. The sacrificial work of Jesus Christ is never effected while pride reigns and rules. No man can enter the kingdom of God except with bowed head. This is the very thing the heart rebels against. No contrast could be greater than that which is expressed in the words "Self-repair" and "Regeneration." One recognizes that if salvation is effective for a sinning soul it will be from the God-ward side; the other assumes no necessity of divine intervention. The beginning of the new life is inaugurated the very moment man is truly repentant for his transgressions and accepts Christ as Saviour.

As a feature of repentance we have sorrow, a profound regret for our disobedience, but in addition to that there is a determination to enter upon a life of obedience. Whatever is contrary to the holiness and will of God must be avoided. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord" (Isa. 55:7). Another feature of repentance is confession. The prodigal said, "I have sinned against heaven." The abandonment of practices that violate our sense of right and disregard God's law is not sufficient. It is necessary also that with a whole heart we turn to God. "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18). This repentance is brought about through a discovery of the disastrous consequences of sin, and more especially through a study of God's Word. The results of true repentance and acceptance of Christ are immediate. The chief of these results is a consciousness of forgiveness. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19).

The redemption effected by Jesus Christ is appropriated by faith. The importance of faith cannot be overestimated, but the object of faith is the all-determining thing. The entire human personality is involved in faith: intellect, sensibility, and will. It is the whole personality recognizing and accepting Christ as Saviour. So important is this act of faith that we read, "He did not many mighty works there because of their unbelief" (Matt. 13:58). Over and over again Jesus attributed to unbelief the impotency of his disciples in the presence of a

crisis. A saving faith accepts Christ as being precisely what the Gospels claim him to be and what he himself declares he is. While this faith is itself the gift of God, any individual may fulfill the conditions of receiving it. To exercise the faith we have is the one condition of a larger faith. From beginning to end the human side of salvation is faith in an almighty Saviour. It is through faith we are accepted. It is through faith we are justified. It is through faith we move on toward perfection. It is through faith we are kept in the way of life.

Repentance and the exercise of faith are simultaneous with regeneration. It is quite possible to exercise a certain kind of faith which does not bring us into such fellowship with Christ as will insure the regenerating work of the Holy Ghost. Regeneration is distinctly supernatural and cannot be put on the plane of natural phenomenon. It is called in the New Testament a new birth. "Old things are passed away; behold, all things are become new" (2 Cor. 5: 17.) It means the entrance of a Life that is great enough to overcome death. Regeneration is a re-creating process, a revitalization of the soul, changing the individual's attitude toward almost everything with which he has to do. Through regeneration the life in Jesus Christ is actually communicated to man.

The use of the word "blood" in connection with salvation represents not alone the outpoured life of Christ but the imparted life of Christ. It is because the life is in the blood that the term is thus employed. It is the strongest expression that can be used to indicate both the sacrifice and the impartation of the vital forces of God in regeneration. Through this regeneration Christly qualities and

characteristics are imparted to the soul. It thus appears as Dr. Newton N. Riddell states in his book, "Vital Christianity," that "as Christ voluntarily substituted himself on the cross for man's sin, so when man accepts the gift and involuntarily crucifies the old nature daily, Christ substitutes himself, his spirit, life, and nature with all his forces and attributes in man for the old sinful nature. This is the goal of vital atonement, Christ manifesting himself in man by the Spirit, literally becoming the Great Physician to spirit, soul, and body; the resurrection and the life to all who believe and receive him." It is one thing to know about the atoning work of Christ, and even to believe it is true. It is quite another thing to experience it through self-surrender to God. It is belief of the heart which brings to us the consciousness of the saving work of Christ. Nothing in Scripture is more explicitly declared than the necessity of the new birth. To deny that necessity or to make any substitutes for it simply means that the testimony of Scripture is to be ignored and abandoned. The regenerated soul is declared to be "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

The Holy Spirit is the agent of regeneration. The righteousness of Jesus Christ is imputed to the regenerated personality, and so God's favor is assured. Christ is the end of the law for righteousness to all who believe. Thus we become children of God in an entirely new sense. It is quite usual today to speak of every human being as a child of God. There is a sense in which this is true. To be race-born is one thing. To be grace-born is quite another. We are sons of God in a very different sense when we have been regenerated by the Holy Spirit.

"A new heart also will I give you, and a new spirit will I put within you" (Ezek. 36:26). Here then we have the essence of redemptive truth as revealed to us in the Word of God.

With such a redemptive message, how is it possible to explain the limited number of conversions which the Church of Christ is able to report year by year? One would think such a glad Gospel message with its guarantees of eternal life, peace, and happiness of soul would be seized upon with the greatest eagerness. Could anything be more appealing, more sublime, than the Gospel of grace? Why do not people by thousands flock to the standards of the Cross? It is even more mystifying that intelligent men should repudiate and reject the gift of salvation so freely offered by God, and resort to theory, guess-work, speculation, and all sorts of expedients to meet the soul's need rather than appropriate the redemption fully accredited historically and tested out in the experience of millions to their satisfaction. Of course, one who does not believe in the deity of Christ or in the sinfulness of man has no message to offer to a really guilty soul that is worth considering. Moreover, a half-hearted believer who is not sure of his own salvation has no message that will convince or convict. You could not conceive of any important results in the way of religious expression resulting from the preaching of a man who deals only in platitudes and merely ethical ideas. There is a still further reason. Those of us who know from experience that Jesus saves to the uttermost have not as large a confidence as we should have in the effectiveness of a proclamation of Gospel truth. We are timid, hesitant, and afraid to apply the tests. How few ministers

who are in reality evangelical ever dare call for any public expression upon the part of unbelievers! A larger spirit of venture and a greater belief in the work of the Holy Spirit in the heart will lead us to call for a definite commitment to God. Results are proportionate to our faith. This is one of the great needs in the evangelical churches today.

§ 3. The Socialization of Christianity

Instead of a true redemptive message it is the fashion today in many theological seminaries and pulpits to teach the socialization of Christianity. Christianity is identified with democracy. A social gospel is presented as the ideal message to a distraught world. It is not pretended that such a gospel can deal with sin, hence sin as such is ignored or denied. The personal nature of Christianity is exchanged for what is called "socialized religion," meaning that men are to be dealt with in mass rather than individually.

The laws of nature and the laws of God operate in an individualistic method. Fertilization as applied to fruits or flowers or anything where there is reproduction is always individualistic. This wholesale conception of Modernism offers no rational, logical, or historic basis. Successes have never yet been attained in this manner. It is assumed that it has been reserved to the men of our day to discover a wiser and better way than that presented by Jesus and his apostles and the leaders of the Church through centuries of Christian advancement. This is not only assumption, it is presumption. Modern teachers who advocate this departure have given to the world no slightest evidence of superior intellectual or

moral power. Not one of them, for example, is in a class with Athanasius, who by virtue of his incomparable intellectual energy withstood every apostate teacher of his day and determined for centuries the channel in which the current of Christianity should flow. Yet it has remained to the present generation of intellectual giants (?) to discover that Jesus was often mistaken, that he was merely the child of his day, that he was entirely incompetent to deal with truth in its application to successive generations and especially to the wonderfully enlightened period in which we are living.

The Gospel of Christ as presented to us in the Sacred Record is a social gospel in the noblest sense of the word. When properly applied it brings about a true fellowship among all those who embrace it. This it accomplishes by inculcating the Spirit of Jesus. The regenerated soul has a new perspective, a new ideal of social life, and particularly a new sense of brotherhood. Christianity leads to a new acceptance of personal responsibility for our fellow men. This kind of socialization all Christians seek to teach and cultivate. It is the only way whereby the higher social ideals would ever become current. Christianity is personal and individualistic from the very nature of things, and can no more be changed from that than you can change the laws of gravity by artificial applications of power. That you can never change communities or nations except as you change the individual units is as fixed a law as any law of life.

The modern idea of socialization, however, is something altogether different. "Social service" is the motto of the Modernist. He rings all the changes upon these words until they lose much of their value. Be it re-

membered, this is in no sense *"Christian* service." To accomplish his purpose the Modernist resorts not to the Gospel of regeneration but to "religious education." He does not by this mean Christian education. Whoever hears anything about Christian education in the programs of "The Religious Education Association"? Certainly not. This is not the controlling idea. "Religious education" is substituted for regeneration and then for Christian education. It may be and often is wholly pagan, receiving upon the same platform with equal right and recognition Buddhism, Confucianism, Zoroastrianism, Unitarianism, and other religions. All these are accepted as worthy of a place of distinction and honor with Christianity. Indeed, the evidence is clear that one of the very purposes of leaders of this movement is to break down the distinctions and destroy the differences between Christianity and paganism. Christian education recognizes the validity of the religious intuitions. It recognizes the finality of the teachings of Jesus Christ and urges that these be inculcated in the minds of both children and adults. Christian education advocates that truth is eternal and that God has revealed that truth with a finality of authority not to be questioned. "Religious education" does not accept the Bible with any degree of finality.

Such men as Youtz of Oberlin, and Coe of Union, and Hodgkin, all active in the "religious education realm," urge that children be not taught what to believe. This would mean that they are to be brought up as pagans. One liberal writer, let it be said to his credit, seeing the utter folly and stupidity of all this talk, says, "Neglect of religious education in order not to bias a growing mind is usually laziness camouflaged as liberalism." Even

Professor Rauschenbusch, Liberal as he was, vigorously protested this kind of so-called "religious education." All of these men, having identified religion with democracy and social development, leave out the very essence of revealed truth. Dr. William Irvin Lawrance openly proclaims that the whole purpose of "religious education" is "to socialize our pupils." The Religious Education Association is sold absolutely to "religious education" as distinct from Christian education, notwithstanding the undoubted trend of "religious education" toward socialism. The "religious education" movement is by no means in the hands of evangelicals. It has no distinctive religious message to give which could be called Christian. None whatsoever. Christian education is a totally different thing. It recognizes established truths that are thoroughly accredited by logic, time, and experience.

Prof. Henry W. Holmes describes "religious education" as an effort to establish religion as an educating and creating force in social evolution. "Religious education" has a great deal to do and say about social democracy and religious democracy. The democratization of the Church, Christianity, Jesus Christ, and God himself is unblushingly advocated. Professor Rauschenbusch says, "The worst thing that could happen to God would be to remain an autocrat while the world is moving toward democracy." How long has it been and by what right may men seek to destroy divine Sovereignty? Pres. Arthur C. McGiffert says: "Democracy demands a God with whom men may co-operate, not to whom they must submit." Such a statement deserves no consideration whatsoever, for a God to whom men need not submit is no God at all but an empty and meaningless name. Dr. Henry F. Cope

of the Religious Education Association, in his book, "Education for Democracy," writes: "Religion is gradually emerging from the idea of a Dictator Deity to the leadership of a splendid Brother in the great human family." Prof. Gerald Birney Smith says: "A religious democracy does not accept beliefs or practices imposed from above." And the end is not yet. Even the idea of Fatherhood is objected to as applied to God by not a few liberal leaders, and the doctrine of divine immanency is advocated, which absolutely impersonalizes God. A democratized God has no more value to the human race than a totem pole. Logically, all this means the entire abandonment of worship. What wonder that men entertaining such views of God and religion should regard regeneration as a mere dogma and the deity of Christ as a myth? They are "blind leaders of the blind."

In the thought of Modernists and Liberalists of this type, the church is by no means an essential. If they could have their way, they plainly say they would bring religion under control of the state, which would mean that ultimately it would be abolished altogether. Dr. Horsch in his book, "Modern Religious Liberalism," writes: "It should be observed, if God is democratized and there is no religion but democracy, that the existence of a particular organization is uncalled for, in fact, precluded." As a revelation of how far Christianity, which has been at the heart of the world's progress for nineteen hundred years, is to be abandoned Dr. McGiffert declares: "Democracy demands the abandonment of this traditional notion of religion and the recognition of it as a communal affair, having to do with the salvation of the community, that is, in ordinary language, with the es-

tablishment of true liberty and human brotherhood." In that case, of course, the thought of divine Sovereignty and the Lordship of Jesus must be abandoned completely. In the case of all of these liberal teachers the Bible is rejected to the extent that it is not regarded as the source of any supernatural religious truth. Nothing final and fully authoritative can be taught by these men. This leads very naturally to Prof. George A. Coe's position that "instruction must be emptied of its traditional implications of telling people what to believe." Most certainly, since the teacher himself does not know what to believe and has no final truth to present.

Liberalists, even to the extreme radicals, are a constituent part of the Board of Religious Education. According to Dr. Henry F. Cope, it is the intention of the Religious Education Association to welcome to its platform and with equal rights the advocates of all kinds of religious faiths, Christian and pagan, and to teach that not by any supernatural means but by ordinary educational processes human personality is to be developed. Plainly such an objective is in no sense Christian. Evangelicals have always been tremendously interested in intellectual development. Whatever would increase mentality, whatever could add to personal capability, has always been encouraged and assisted by evangelicals; but they have not lost their balance. They have never become top-heavy and intellectually bigoted. They have recognized that true education means the unfolding of all the powers of personality, and that the heart as well as the head needs development. It has always been clear to keen observers that the world's greatest Teacher has been, and is, Jesus Christ. The Holy Spirit as an educative force and factor

cannot be overestimated. No man living has anything like a balanced or complete education who has not sat at the feet of the Author of the Sermon on the Mount or who has been oblivious to the instructions of "the still, small voice." From the standpoint of mentality alone no class of men today are the peers of those who have studied in the "school of Christ." The world's leadership in all lines of human progress attests to the truth of this statement.

Modern "religious education" fails to accomplish what an educational association should accomplish from the very fact that it has no message on the subject where a message is supremely important. It has no voice of assurance for the soul. It cannot speak positively and unequivocally of origin, duty, destiny, and immortality, because it has no "sure word of prophecy." The best it can do, therefore, is to ring the changes on socialized religion, but the sad part of it is that the very thing it claims to be seeking it is incompetent to accomplish. It simply does *not* socialize society. What could be more potent in this connection than the word of Prof. Herbert A. Youtz: "Excessive emphasis on practical methods often conceals spiritual deadness"? Here is the fatal weakness of much "religious education." Evangelicals with their program of Christian education stand at an altitude as far above that indicated in the program of "religious education" as Mt. Everest is above its own foothills. Christian education embraces every truly amplifying and educating feature that is in so-called "religious education," but it has in addition to all this a great Christian objective. Its ideal is to prepare the individual for the largest possible service, not alone for time, but for eternity as well.

The moral influence of the educational ideals of Modernism are best attested in the general ethical conditions of today. Doctor Horsch tells us that the autobiography of Moncure D. Conway points out that modern science has discredited faith in the supernatural but has failed to furnish a sufficient ethical, let alone religious, guide. He quotes his friend Prof. Goldwin Smith as foreseeing "Fatal results in the next generation unless science can construct something to take the place of the failing religious conscience." This author also mentions the well-known fact that Herbert Spencer in his later years deplored the regrettable moral result of modern science. Says Bertrand Russell on this same point: "Purposeless and void of meaning is the world that science presents for our belief. That man is the product of causes that have no prevision of the end they are achieving; that his origin, his growth, his hopes and fears, his loves, and his beliefs are but the outcome of accidental collocations of atoms (in other words, the result of blind force); that nothing can preserve an individual life beyond the grave; that all the labors of the ages, all the devotion, all the inspiration, all the noonday brightness of modern genius are destined to extinction in the vast death of the solar system; and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins,—all these things are held practically beyond dispute by modern naturalistic science."

This, then, is what we are asked to accept in place of the bright light of revelation, with its rational, its natural, and assuring interpretations of the divine Source of human life. This would be to give up sanity for insanity, hope for despair, bread for a diet of ashes, and

the crystal waters of life for mud. What wonder that moral decline results when the Christian faith is thrown into the discard with its moral law, its appeal to conscience, its mandates commended by reason; for the substitution of the doctrine of irresponsibility, which makes man a victim and never a victor, which makes him a helpless puppet instead of a splendid self-determining creation of God, which teaches that no action of the human will can change the course and current of a life moving steadily along the serpentine course unconscious nature has carved, leading ultimately to extinction. Let us have none of it. Let us wear the royal purple of regal distinction, and not clothe ourselves in the rags of unsupported opinion.

Modernism, by its insistence on "nothing above the natural order," aligns itself whether it wills to do so or not with the death trend, following spiritual deterioration and decay. It is passing strange that so many religious teachers seem blind to the inevitable consequences of the rejection of the one and only infallible guide to truth and life that has never yet failed to intensify the moral sensibilities, to re-enforce volitional power, and to unfold the individual life toward beauty, God, and goodness. If any truth has been clearly taught during the past nineteen hundred years of the world's history, it is this: That nations and communities are elevated morally, made virtuous and progressive, by the faithful preaching and teaching that God's Word is the one safe guide to virtue and honor, and that a violation of divine command will be attended with degeneracy and disaster. The history of Christianity presents no exceptions whatsoever to the fact that low views of Biblical inspiration are attended with

low views of morality and low ideals of life in general. Strikingly true is it that a hearty acceptance of the Christ of the Gospels as the world's one and only demonstration of perfection, and the results of implicit obedience to the Father's will, produce character of superlative range.

All the graces thrive and unfold in the light of the revelation of God in Christ. Here and here only an atmosphere is furnished where the higher moralities enjoy tropical luxuriance. There is no safety for society, for the home, for the Church, or for the State where nature alone is made the guide of life. Nature as interpreted and represented in the revelation of the God of nature speaks the highest words of wisdom to the souls of men. The voice of science in matters of the soul's origin and destiny is too husky and sepulchral to be intelligible because it speaks in a realm where science can only speculate and guess. The influence of materialistic Modernism on the home must be apparent to anyone whose eyes are not totally closed. Wherever moral standards are lowered, men and women follow the lower nature and allow their ideals to be despised,—then look out for a multiplication of divorces. It has been the fashion during recent years to make a travesty of marriage. The stage has constantly portrayed the marriage bond as nothing but a piece of paper, to be made light of, and above all things not to be regarded as of divine sanction. Immorality is presented in its most attractive dress and even applauded on the stage, while modesty is dubbed prudery. It is regarded as a great compliment to be called "a good sport" at the expense of every virtue. Humor arouses the languid interest of the acclaimers of "personal liberty" only when it becomes coarse and vulgar.

A cry of protest is heard whenever the indecencies of the "movies" call out a determined effort at more careful supervision. The public dance of today is utterly shameless, and manifests contempt for conventionalities of any and every sort. The manager of one of the largest and most popular hotels in Massachusetts personally told me that on the occasion of many of the college dances he is obliged to employ an extra force of men and women to guard against conduct that would outrage every sense of propriety. He furthermore said, "Remember, this does not pertain to the riffraff of society but to what is called in the wealthy social circles 'high society.'" All of this can be traced to the idea that Bible morality is not mandatory, and that there is really no standard of right and wrong to which anyone need feel bound to give heed. "Self-expression" is the attractive term employed to excuse every form of self-indulgence. The main thing in the mind is to have a good time today, and never raise the question of penalties tomorrow.

The "one world at a time" slogan is openly proclaimed by many modern religious teachers, with the result of dismissing entirely any thought of the consequences of immoral conduct. The man whose life is not ordered with eternity in view will be found steadily drifting down in his ideals and practices, while his response to the appeal of every natural appetite will increase. Human nature is not likely to make its ascent against the strong, downward pull without guidance and severe discipline. Vice and crime abound wherever the educated and the cultivated members of society disregard the moral law expressed in the Ten Commandments and the Sermon on the Mount. Whenever a voice is raised in protest against

the practices that are right now endangering society, there is a wild cry of "Puritanism!" "Blue Laws!" Rabbi Wise came in for his share of sarcastic criticism when he said: "If one were to enter a New York ballroom after a ten years' absence, he would be struck dumb with disgust and astonishment at the degeneration which has come to pass within a little time." Dr. John Haynes Holmes, who surely cannot be accused of either orthodoxy or prudery, said: "Dancing today even among our so-called 'best people' is indecent. Nowhere in our social life today is there such evidence of degeneracy as on the dance floor. The music is barbaric, the dressing immodest, and the dances brutally sexual."

All this calls for explanation. The orgies of night clubs that have hitherto succeeded in avoiding police supervision lead to "Pickwick Club" disasters, increase daring robberies, and multiply cold-blooded murders, while criminals easily escape. All these things must have a reason. When religion is identified with mere ethics, the result is an increase in immorality. Christianity is vastly more than ethics. No amount of ethical culture will accomplish what pure and unadulterated Christianity will accomplish. Christian morality has a legitimate ethical basis. Naturalism has not. Morality that is the outcome of custom is readily repudiated. Not so when the Christian standards are accepted as authoritative.

Can anyone doubt what must be done? We must hark back to the Law and to the Testimony. We must return to God's Word as God's Word. We must get back to Christ—the Christ of the Mount, the Cross, the Resurrection, the Intercession, the Return, and the Day of Judgment. Nothing else will change conditions. The mere

moralization of religion makes no appeal and speaks with no power. A liberalizing Christianity has in it no virility, no masterful voice of command, no control of the human passions, and absolutely no true ethic. The tree must always be known by its fruit. The fruit of Christianity as the outgrowth of the glorious Gospel of the blessed God has always been "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

VI

THE SIXTH FINALITY OF FAITH

GOD IS HERE

§ 1. God a Pervading Presence

NOTHING is more vitally important than to know that God in his wisdom, power, and holiness is actively engaged in our behalf. We must know he hears our prayers and eagerly responds to the call of his children. To have any real enjoyment in the Christian life we must be able to talk with God as confidently as we would talk with our dearest friend. His presence, if not fully and consciously realized, should be assumed, until our sense of his presence becomes complete and satisfying. A true spiritual vision of God will be vouchsafed to anyone who with continuous persistence seeks to know him. "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). He is not a God who hideth himself. Everything in nature and revelation indicates that God is more eager to be found than any child of his is to find him. When he is known in his real nature he will be loved and obeyed. No fact is more cheering than the fact of the presence of God. A recognition of it exercises wholesome restraint and in turn arouses the deepest zest in living. No one ever asks the question, "Is life worth living?" who has come to a full knowledge of God. An

absent Deity can contribute nothing, either to our comfort or to our power.

Nature herself is a continuous declaration that God is here. He sustains all things by the word of his power. It is the continuous outgoing of God's power that keeps the stars in their courses, causes the seasons to succeed each other, and covers the world with beauty and bounty. Particularly is it true that life in all its forms is an unremitting declaration, "God is here." Tennyson's "Flower in the Crannied Wall" awakened in the poet a sense of the divine presence which he in turn has contributed to the thousands who have followed his poetic inspiration. There is no leaf waving like a banner upon a tree that is not declaring the glory of a present God. We attribute too much to law. Law is a method and not a force. As force is not self-created, so also is it not self-expressed. It is a good deal more than poetry that speaks of the angel-painted lily. It is an intimation that from some supernatural source the beauty of the world comes. It would be literally true were we to say that it is a God-painted lily. From the tiniest germ of life in the vegetable world to the great California sequoia, God is ever declaring himself present, communicating his own power.

Still more explicitly and definitely is the presence of God proclaimed in human life. Our own mental activity is not self-originated. It is generated by a power not our own. The doctrine of Immanency is a very important one. "In him we live, and move, and have our being" (Acts 17:28). Though God is above all, he never loses interest in any child of humanity. The most violently wicked man who has ever lived will, if he repents, discover that God has been providentially working to bring about

his repentance, and contribute to him the gift of life eternal. To be sure, this nearness of God is not accepted or received by people who have turned their backs upon him. This does not remove the fact that as the apostle says, "He is not far from every one of us" (Acts 17:27). God is here to become a beatitude to any and every soul that will respond to his love. He is here to bless and not to curse. He is here to sustain and not to destroy. He is here to love and not to hate. He is here to support and not to impoverish. "O the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11:33.)

This doctrine of the divine presence is most emphatically taught in Holy Scriptures. "I am with thee" is Scripture's emphatic declaration. "I will uphold thee with the right hand of my righteousness" (Isa. 41:10). "The Lord thy God is with thee whithersoever thou goest" (Josh. 1:9). All such Scriptures merely emphasize that on the Godward side the disposition and desire is to contribute blessing, and that none of the vicissitudes of time shall interfere with the fact that God is never distant from any man. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). "He is near that justifieth me" (Isa. 50:8). To practice God's presence is the most wholesome, helpful, and spiritually uplifting of human experiences and activities.

There is nothing that aids us more in developing a consciousness of the nearness of God than the practice of prayer. Prayer definitely addressed to God just as though he could be seen, as though you could reach out your hand and touch him, makes vivid the reality of his

presence and love. Were we to talk less *about* God and more *to* him our Christian lives would be much richer and stronger than they are. A habitual study of the Bible does vastly more than to convince us it was given to us under inspiration, and is a safe guide to life. It opens our eyes spiritually to see the infinite God himself. It is a great aid to spiritual growth when through the imagination we are able to visualize God and address ourselves confidently to him. Bible study helps us to do this thing.

In his book, "The Final Faith," Pres. W. Douglas MacKenzie says, "The Bible is then the permanent instrument of the Spirit of God. Wherever it goes the fruit of the Spirit begins to appear among men. Its pages still glow with a personal appeal which comes from the throne of the universe. God has made it most truly and powerfully his Word in which, a second time, as it were, he is incarnate, for the apprehension and obedience of mankind . . . Christianity fundamentally consists in a revelation of God. This revelation, far from being the achievement of eager human souls who have discovered him passive and remote and impersonal, was made on the plains of human history in words and deeds and persons by the direct and specific action of God."

§ 2. God is Here in the Holy Spirit

When Jesus took his departure one of his last and most precious promises was that the Holy Spirit would come as a living and empowering presence to regenerate, comfort, and bless. "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto

you" (John 16:7). The Holy Spirit is the Third Person in the blessed Trinity. We dishonor him when we speak of him as impersonal. Our age is the age of the Holy Spirit. We are under what might be termed the dispensation of the Holy Ghost. It is remarkable that there should be any necessity of emphasizing the personality of the Spirit of God. Christianity, however, has never altogether lost the effects of Arianism, and always has to combat Socinianism and Unitarianism. When Jesus Christ said, in John 14:16, 17, "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you," he used the personal pronoun.

Our use of the terms, God the Father, and God the Son, emphasizes the personality both of Father and Son. It is not so easy, however, to appreciate the personality of the Spirit on account of the mystical nature of his working. When Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth" (John 3:8), our instinctive thought is of an impersonal influence rather than of a personal activity. In various metaphors which are used like, "the breath of the Spirit," "the wind of the Spirit," or terms like "oil," and "fire," the suggestion is not directly that of personality. Once more we cannot so readily apply personality to the things accomplished by the Spirit.

Yet in spite of all this the Bible makes it clear that the Holy Spirit is a Person on an equality with the Father

and the Son. Baptism was to be into the name of the Father, the Son, and the Holy Ghost. He is called "the Spirit of truth." "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). The benediction as employed by Paul includes the Holy Spirit as one of the three Persons constituting the Godhead. In connection with the term "anointed," the personality of the Spirit appears. "How God anointed Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38). It is perfectly clear that personality must be predicated of the Holy Ghost when we associate with him wisdom, and will, and mind. Furthermore, he *speaks,* which you can associate with nothing but personality. "The Spirit . . . maketh intercession" (Rom. 8:26). Were he not a Person he could not be grieved. "Grieve not the holy Spirit" (Eph. 4:30). He is called the Holy Spirit because He is the embodiment of absolute moral and spiritual perfection, and creates the same in other people. He is called the Spirit of Truth, the Spirit of Life, the Spirit of Wisdom, the Spirit of Promise, the Spirit of God, the Comforter, the Spirit of Power. He is represented as acting upon the minds of men to create a sense of guilt, and incline the soul to God. It was promised that he should testify of Jesus Christ. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me" (John 16:8, 9).

Jesus said, "He shall testify of me" (John 15:26). The supreme work of the Holy Spirit is to so witness of Christ that a sinful and sinning world will be compelled to reckon with the fact of Christ as Saviour. That he is the author of the new life in man is made evident re-

peatedly. We have such Scriptures as "born of the Spirit," "the renewing of the Holy Ghost," "It is the spirit that quickeneth" (John 6:63). He is the ever-present power in the heart of the believer. "Your body is the temple of the Holy Ghost" (1 Cor. 6:19). He is the giver of liberty. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Even Jesus Christ himself is declared to be "conceived by the Holy Spirit." It was the Holy Spirit who anointed him for his service. He was raised by the power of the Spirit.

God then is here in the Holy Spirit. The Holy Spirit never works separately from Jesus Christ, but always in bearing witness for him, and making application of his atonement to the souls of men. We must understand that the continuous presence of the Holy Spirit is a fact in order to understand the reality of inspiration. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). At every moment of the Christian's life there is distinct and definite effort on the part of the Holy Spirit to impart divine love, will, and wisdom, and to make known to man the purposes of God in his behalf. In the history of Christianity the first great manifestation of the Spirit was at Pentecost. Every great revival since Pentecost has been a witness to the presence and power of the Holy Spirit. Growth in the Christian life is accomplished through the gifts of the Holy Spirit of love, power, cheer, and inspiration. It is to the Holy Spirit we look with confidence for our victory in the never ending struggle between right and wrong in the individual life.

§ 3. God is Here in Jesus Christ

There is a great deal of misapprehension respecting the relation of Jesus Christ to his followers in daily life and experience. Grateful and gladdening as is the truth of God's presence in nature and in man, satisfying as it may seem to be that the Holy Spirit is a continuous presence of God, illuminating life, empowering life, ennobling life, it is yet true we simply cannot get along without a knowledge of the actual presence of Jesus Christ himself. Through the incarnation of God in Christ, we have a sense of fellowship with Jesus that does not obtain in the same degree with the Father and the Holy Spirit. While he is our Saviour, he is called our Elder Brother. There is a nearness of approach to him from the very fact that he lived among men on terms of intimacy and sustained reciprocal relations with mankind. The story of his mingling among the people of his day, healing their sicknesses, comforting them in their sadness, shedding tears at the grave,—all these things draw us near to him.

When Jesus said, "It is expedient for you that I go away" (John 16:7), we are not to understand that that was to mean an absent Christ. He had reference then to his physical presence. As embodied in flesh he was no longer to be with them. When on the brow of Olivet he bade farewell to his disciples, and a cloud received him out of their sight, he was no longer to be apprehended by the senses as he had been during the three years of his sojourn among them in active life and service. True, he ascended to the Father, and by virtue of having achieved redemption for humanity he became forever our Intercessor. Notwithstanding all this, he gave distinct declara-

tion that he would never in reality leave his disciples. "I will never leave thee, nor forsake thee" (Heb. 13:5). "Lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Jesus Christ is a living Presence in the world today. Nothing else can explain what Doctor Matheson calls "The growth of the Spirit of Christianity," in his two noble volumes under that title. After the departure of Christ, his own disciples confidently believed in his nearness, his support, and his sympathy.

Throughout the centuries the companionship of Jesus Christ has been one of the dearest treasures of his witnesses. Men and women have gone to their martyrdom perfectly sure that Jesus was near upholding them. He companionates men and women today as really as when he walked in Galilee and Judea. The Christian man of business in his office or in his place of trade may entertain the most confident certainty that he has the fellowship of the "Lord of glory" day by day. Jesus said, "Abide in me, and I in you" (John 15:4). "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

This sense of the presence of Christ gives us unspeakable encouragement when we are facing what would naturally be impossible tasks. He is still the Burden-bearer, joining us in carrying the load along life's highway. He is still the Great Physician, healing manifold sicknesses and correcting the ailments of men. "Surely he hath borne our griefs, and carried our sorrows" (Isa. 53:4). This was never more true than today. It completely changes life to know that he who died for us on Calvary and loves us with an everlasting love feels our every heartache, understands our every difficulty, and is

sympathetically with us in every holy aspiration and purpose of life.

Yes, God is here. Nature declares it. The Book of God declares it. The experience of humanity declares it. And we can rest assured that we are not fighting our battles alone. "Having loved his own which were in the world, he loved them unto the end" (John 13:1).

§ 4. God Is Here in His Church

The largest individual efficiency is not accomplished or secured through isolated effort. It is very possible for individualism to go to the extreme of weakness. So many are the difficulties and discouragements in Christian service that each worker needs the conscious support and coöperation of fellow workers. Moreover, no individual has all the wisdom with regard to methods; and in a multitude of counsel the wisest policies are evolved. Still further, we need coöperative service to reveal our own weaknesses, our own faults and failures. We come to a better understanding of humanity, and of what humanity needs, through close association and fellowship with kindred spirits who are animated by the same principles and controlled by the same motives.

It has been very properly said that no one really learns truth until he teaches it. In giving expression to our own views, whether of doctrine or methods, we come to a more fortified position and attitude than we could otherwise occupy. There are scores of other reasons that might be adduced for coöperative service. Each individual is personally and solely accountable to God for his or her conduct, but it is none the less true that we may add to our effectiveness through counsel and co-

öperation. We supplement one another in service. It is often the fact that what one person cannot do alone a number grouped together can accomplish with ease.

All this makes plain the reason why the Christian church was organized as the great agency that was to realize the kingdom. Jesus Christ laid the foundation of the kingdom personally and alone, but very soon he called disciples into fellowship with one another and with himself. It was necessary that his influence and purpose should be transmitted and that the great institutions of the future should rest on human pillars. Individuals pass on, but their work may remain imprinted upon the hearts of those whom they have influenced. At the same time, in order to perpetuate the good they have undertaken, it is important that it shall have been invested in institutions that do not die and do not pass on. Institutions conserve results and carry those results on from one generation to another.

THE FOUNDING OF THE CHURCH

What, then, was the origin of the Christian Church? The answer is, first, Jesus himself; and secondly, the very beginnings of the organization are to be dated from the moment that Jesus said to the fishermen of Galilee, "Follow me," and "they . . . followed him." Following led to a fellowship, at first natural and unorganized, and yet none the less real. Now the fact is, the Church has always been held together more by spirit than by law, more by fellowship than by machinery. Its beginnings were totally in the lines of fellowship and without any machinery. A further step was taken in the organization of the Church when the followers of Jesus, or some of

them, became apostles. He called together twelve who were organized. He himself was at the head, with Judas as the treasurer, and the group, without laws, was held together through a sort of spiritual gravitation which attracted them to their Lord and Leader. Through all this, Jesus was present in the flesh, and no organization more than this was necessary. He was sufficiently powerful in his personality to hold all those who would follow him. It was a very true fellowship, as established, as unified, as definitely directed as they could have been by constitution and by-laws. The twelve apostles constituted an apostolic fellowship. It was the first theological seminary. Jesus was the sole instructor. He was the only leader and head of this new spiritual institution who could be said to embody in himself every truth, every principle, and every purpose designed to be contributed to others. He could say, "*I* am . . . the truth." The Magna Charta of the apostolic Church was not the Sermon on the Mount, alone; it was all the teachings of Jesus, all the doings of Jesus, and all the being of Jesus. The being, the doing, the teaching, the dying, and resurrection of Jesus Christ constitute the charter of the Church.

Creeds and constitutions only seek to put in condensed and intelligible form the great essential features of the life and works of Christ. Personal efficiency demands coöperation and fellowship. We add to this the fact that the opportunity for the largest coöperation and greatest fellowship is in the Church of God, and that our attitude and view regarding the Church has much to do with our efficiency in Christian service. If there is any view of the Church entertained which divests it

of divine sanction, our loyalty to it will be indifferent and our achievements will be small. People who come to believe in the Church merely as a company of disciples voluntarily associated for worship, and nothing more, regard it as perfectly proper at any time to disfellowship themselves, and they are very likely to be unduly critical toward the Church of Christ. On the other hand, people who entertain a view of the Church as divinely established with a divine intent and accomplishing a divine purpose are loyal to it and devote themselves more assiduously to fulfill God's will in and through it. It is my conviction that a true conception of the Christian Church has a vast deal to do with the effectiveness of a Christian minister and a Christian worker as well. It is important, then, to take carefully into consideration all the points leading up to the organization of the Church and its subsequent work in the world.

THE APOSTOLIC CHURCH

The apostolic Church came into being, first, by the call of individual men in humble walks of life to *follow Jesus*. This was the sum total of duty presented to them. They soon came to learn that following Jesus meant to be filled with his spirit, to act with the same compassion and kindliness as he acted, to become more than imitators of him, to partake of his spirit and method and employ it in leading men from the depths of sin and lifting them to the heights of holiness with a new program and purpose in life. For less than three years these men were taught by our Lord himself, in parable and metaphor, by direct declaration, by definite and distinct expression indicating his consciousness of himself as the Saviour of

the world, by his attitude toward his enemies, toward the afflicted, toward the despondent and discouraged, toward the extremely simple, toward people of every caste and kind, and they were instructed as to how they were to win souls to God. Finally, they received their greatest instruction when voluntarily he laid down his life that he might take it again and fulfill the prophecy he had made regarding himself that he would be crucified, that he would rise again the third day from the dead.

But before he went to his cross, Jesus gave the final touch of divineness to the Christian Church. He called the group of disciples together in an upper chamber and then employed an ancient symbol to become the memorial of his own sacrifice. He instituted the Lord's Supper in the upper room. In instituting that Supper he employed the Passover Feast as the chief feature of it, the symbol to be employed ever after as indicative of the spirit of the Church of Christ. Whatever might have been wanting to indicate the thought of Jesus regarding the Church as a divine institution was made up at the Last Supper with all its solemnity, with its instruction, with its prayer, with the great pronouncements of the Teacher who was about to depart from them.

It might properly be said that Jesus Christ founded the Church in the upper room in Jerusalem. From all these facts, my conception of the Church is this, it is not an institution organized by men for the purpose of carrying out their religious ideas or ideals. It is vastly more than a mere voluntary association of individuals for this purpose. It is an organization and institution ordained of God, founded by Jesus Christ, really divine as his own words are divine, and with a purpose as holy

as was the purpose of revelation, of the Word of God. My conviction is not alone because of the way in which the Church was founded in the upper chamber, or of the teaching of the apostles, or any of the events that led up to the crucifixion and then to the resurrection. My conviction is based still further upon the marvelous history of the Christian Church, in which all the early promises were more than realized and her achievements in the world outran anything that could have been expected at the time the Church was established. The period of the apostolic Church was not a period of creed-making, because Jesus himself was the Creed. The only statement of faith required was faith in Jesus Christ as representing the highest truths of God, the redemptive purpose of the Infinite and all that relates to individual holiness and progress.

THE PATRISTIC CHURCH

Immediately upon the departure of Jesus Christ as a visible presence the Church convened for prayer and for guidance. They had been assured that this guidance would be vouchsafed them, and that in due time they would be endued with wisdom and with power from on high. We find them, then, wrapped in meditation and prayer, awaiting a further revelation from God. They did not wait in vain. The membership of the Church was constituted of eleven to whom was added another, by election, who took the place of the betrayer, Judas. The beginning of the enlargement of this membership was on the day of Pentecost. There had undoubtedly been vast numbers in hearty sympathy with the apostles in their purposes and in their loyalty and allegiance to the

teachings of Jesus. They had not, however, been received into any sort of organic relation until the day of Pentecost. Then the Word reveals the fact that three thousand were converted and became a part of the Church. This extraordinary accession is not to be attributed to the miraculous manifestation of the moment, but to the instruction which had been going on during the active ministry of Jesus and through the influence of his followers.

Immediately following Pentecost, the apostles, as the natural leaders and the appointed guardians of the Sacred Teachings, proceeded to instruct people in the teachings of Jesus, and interpreted his life and his death to those about them. The record says that "They . . . went every where preaching the word" in accordance with the final injunction of Jesus Christ, who told them to "Go . . . into all the world, and preach the gospel to every creature" (Mark 16: 15). Under this commission they engaged in that service. The record of it is very incomplete. We have striking references, however, to some achievements which were almost immediately enjoyed. To them was given the ability to perform such wonderful works of healing as should impress the people with the fact that they were the appointed agents of Jesus Christ, who were to represent him to the world. Some effort at organization was undoubtedly undertaken very quickly, and this led to various disputes and difficulties. But in spite of any of these handicaps the organization proceeded, the work continued, and the Gospel was preached.

Transcendent events succeeded Pentecost. The vision of Peter at Joppa, where he had been directly called by the divine Spirit, and where he received the revelation of

the larger Church; his visit to Cornelius which resulted in opening the doors of the Church to the Gentiles. Here, for the first time, "the wideness of God's mercy like the wideness of the sea" was made perfectly evident, and worked an extraordinary change in the attitude and relations of the early Church toward humanity. The other event was the conversion of Saul of Tarsus on his way to Damascus, which was the signal for the inauguration of a great propaganda, and the extension of the kingdom beyond the borders of Palestine. Paul established church after church through his eloquent and earnest presentation of Jesus Christ as the Saviour of men and as the fulfillment of the hopes, both of the Jews and of the Gentiles.

Tradition records the loyalty and devotion of those disciples, a definite record of whose work is not given. But the time came when the last of the apostles had died. The seer of Patmos, the aged John, was vouchsafed glimpses of eternal Glory. He went around among his fellow Christians telling them to love one another. The apostolic age was ended. By this time the Church was well established, and through the martyrdom of apostles and disciples the vine that the Lord had planted was watered with blood. The followers of Jesus Christ and the Church were already beginning to realize what Jesus had predicted in the parable of the mustard seed.

The apostolic period was succeeded by what is known as the patristic period. The apostles had successors who were called the "Fathers of the Church." This was the period of great organization, of creed statement, of church machinery, designed to carry out the enterprise that had been organized and set in operation. It was a period of

profligacy as well as of great contention with the outside world. At first the Church was too insignificant a matter to receive the attention of emperors, and of standing armies, but its attack upon the vices of the day, its opposition to the established order of things that was in the nature of tyranny, and its opposition to the destruction of the good and the true at last compelled attention. Governments that existed through exploitation of their own subjects could not be content under the bitter accusation of the highest and holiest class of citizens then in the world. That which was at first regarded as negligible, then was scoffed at, later became a force with which world powers had to reckon. Institutions of learning were against the Church. All the culture of the world derided it. But patiently and with the persistence of the onward movements of the sun, the Church continued to declare the profoundest philosophy of life that had ever been proclaimed. The pride of humanity was not to be humbled without protest.

It is not strange, therefore, that in this controversial period, organized antagonism sprang up. Influences were everywhere set in operation, denouncing and excoriating this presumptuous institution that had sprung up among the people, assuming great authority in matters of faith and conduct. The Church had no social position to command the attention of the world. It enjoyed no prestige of power, or of learning, society, government. It made its way by virtue of its inherent worth and only that. Jesus had greatly disappointed his followers when he told them, "My kingdom is not of this world," and yet he proclaimed the fact that his kingdom would extend until it came to be a world-wide kingdom. This was

to be accomplished, not through the sword, but through sacrifice.

The living "Lord of glory" remained the crystallizing center of the Church and overcame the influences of error that were opposed to the great essential truths of redemption. So pervasive became the influence of the Church that the mightiest power in the world was obliged to take notice of it, making great pronouncements against it. Then all the forces of empires were exhorted to crush and destroy it. The imperial edicts of successive emperors engaged to eliminate it. Nero, Domitian, Trajan, Hadrian, Marcus Aurelius, Septimius Severus, Decius, Valerian, and Diocletian called all the powers of earth to engage in wholesale ruin and destruction. Arenas were lighted with the fires of martyrdom. The earth was stained with the blood of the heroes of the Church, but after every persecution it was discovered that the disciples had multiplied, that the organization was more complete than ever, and that the outstanding facts in the world were Christ, the Church of Christ, and the Book of God from whose pages the people were taught.

At the close of the period the eagle dipped to the Cross and the standard of Rome fell before the banner of the Church. The Church became not only an ecclesiastical but a great civil and political power. In your study of Church History you will learn how this became the great peril to the Church. She now began to seek worldly aggrandizement. She became intoxicated with the very power she enjoyed. Her popularity lowered her spiritual standards. She began to temporize, compromise, to sacrifice the spirit of Christ for larger power. She began to depend upon human agencies and instrumentali-

ties instead of the Spirit of God. She trusted in machinery instead of in the Man of Galilee. Gradually she moved into the shadow of the period of medievalism.

The Medieval Church

The moment the Church substituted the material for the spiritual, to brand herself with material aggrandizement not only in the nature of political power but of splendor in her expressions of worship and service, making impressive by embellishments her house of worship, and making spectacular her modes of worship, her decline began and continued steadily. The worship of images and of relics took the place of the worship of Christ. The performance of church routine duties became a substitute for the Holy Spirit. The essential elements of the religion of Christ were lost. Just as in ancient Israel there were still many faithful, so now there were altar fires that never died out, there were those who harked back to the historic Christ and who looked up to the interceding Saviour as the present-day Christ. There were indeed oases in the desert, yet it was a desert. There were bright streamers now and then indicating that the sun had not been blotted out, and yet, it was night. The period is very properly known as the "Dark Ages." Everywhere in the medieval period the letter was substituted for the spirit and "the letter killeth, but the spirit giveth life" (2 Cor. 3:6). Papal courts became more corrupt, if possible, than pagan courts had been before. The highest places of the Church were bought and sold like any ordinary thing in the market. Every namable crime was committed in the name of religion.

If it had been difficult for the Church to confront and

overcome merely material force when it was manifested by paganism it became much more difficult when the corrupting and degrading influence was within the Church itself. In fighting paganism the Church had an avowed and acknowledged enemy, but when the better element in the Church, disgusted and disgraced, sought reform they seemed to be fighting their own fellow Christians, and little headway could be made. A great menace to organized religion arose in Mohammedanism. It seemed for a time, by its marvelous successes, likely to conquer the whole world. Its great military power was finally broken by Charles Martel and his royal army. But the chief dangers to the Church were within and not without. There is nothing that bears greater testimony to the inherent vitality of the Church of God than its ability to survive the influences of unworthy leaders during this long period. Nothing in history records anything comparable to the movements of the Crusades, which continued for a period of three centuries. It was a strange admixture of good and evil. Its purpose was to wrest from the hated Mohammedan power the holy sepulcher of Jesus. The sacrifice made in the attempt was enormous. It was not an unmixed evil. It acquainted diverse civilizations with one another, and tended to solidify the forces of the Christian Church.

THE REFORMED CHURCH

The long night ended at last in the dawn of the Reformation. We are all perfectly familiar with the many useless and futile protests that were made to a clergy drunk with the love of power, indolent, impudent, and indifferent. Above all, we know how degraded a

position the Church occupied, when the right to sin was openly sold in the market for money, and when eternal salvation had a material price laid upon it. The vision of the monk of Erfurt, of a Christ approachable directly is all a matter of history with which every intelligent Christian is familiar. As clearly and as quickly as Paul was converted, so Luther on the stairs of the Santa Scala at Rome was converted.

It was the beginning of a new period for the Church of God. The Reformation quickly made a revelation of the large multitude of people of religious spirit and purpose who were sick unto death of the imperialism and tyranny of mere ecclesiasticism, and who wanted to get back to Christ and to God. It was a long, wearisome struggle, but, as *truth* always does, it conquered. The great feature of the Reformation was to bring every individual face to face with God without the necessity of any human mediation; secondly, to declare the right of every individual to be a witness for God. Then came the period of Bible making and Bible distribution, and this inaugurated the period of the Modern Church.

The Modern Church

It is impossible to fix a date for what may be called the modern Church. The great Wesleyan Reformation may be regarded as the approximate time when the new era in Protestant Christianity had its origin. The Church of that day had become utterly devoid of anything even approximating spiritual zeal. Ritualism had degenerated into the coldest formalism. Aridity and barrenness had made the Church a reproach and a byword. The Lord's Day was a day of sports and pleasure, and the clergy in

general held their positions not because of any fitness for the sacred office but through favoritism. The ministry had become only a means of securing a living, with no thought of true ambassadorship. Ecclesiasticism was arbitrary and intolerant, and any manifestation of evangelistic fervor was not only discouraged but promptly suppressed.

A growing discontent with these deplorable conditions led earnest souls to resolve to break the iron bands of cold custom and proclaim a redemptive Gospel with true soul passion. Response to this Gospel message was immediate. Revivals of religion sprang up spontaneously all over Europe and America. A pentecostal atmosphere, dynamic with the Holy Spirit, was created through groups of consecrated Christians, who were determined to present the Gospel of Christ in its apostolic purity.

As so often in human progress, there was action followed by deplorable reaction. On the whole, however, the value of faithful witnessing for Christ was increasingly recognized and resulted in a rapid growth of the Church. Multitudes hungering and thirsting for the "Bread of God" and "the water of life" repented, denounced sin, and entered upon a godly life. The contrast between these genuine disciples of Jesus Christ and those merely nominal Christians was such a rebuke to the withered and wasted established Church that civil authority was invoked to suppress the entire movement. But the cry of the Greeks of old, "Sir, we would see Jesus," was too strong for the combined civil and ecclesiastical powers to silence it. Hence the Church of the Modern Period.

Liberty of worship; the validity of personal experience

as a witness to the truth; the right of private interpretation of God's Word; instantaneous regeneration through the Holy Spirit; a clergy in which piety and soul passion should be evidenced; all these and many other things that made for efficiency characterized the new era.

Once free from the iron hand of an unspiritual ecclesiasticism, the new movement spread with astounding rapidity. Live coals from the altar of the Eternal touched the lips of multitudes, who became eloquent witnesses and advocates for Jesus Christ. The modern Church had its birth in the higher loyalties of twice-born men.

History repeats itself. Modernism has opiated the Church of today until it has ceased to be sensitive to the realities of the Cross. A renunciation of the Saviourhood of Jesus Christ is leading large sections of the Church not only into inefficiency but, much worse, into a positively destructive influence upon spiritual life. Fervent souls who are able to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12), must courageously combine to present the Christ of the Gospels as the only hope of humanity.

A genuine Christian altruism led to the development of many associate and collateral movements which became a definite and valuable aid to the Church itself. The widening scope of elementary education made possible the multiplication of readers of God's Word. This in turn paved the way for the modern revival of the Sunday-school by Robert Raikes, who in the simplest manner started a movement with no dream of the marvelous influence it was to exercise. The Sunday-school became

and still is the most valuable recruiting agency the Church has ever known.

To loyal evangelicals in the Church is to be traced also the inauguration of the Young Men's Christian Association. When George Williams gathered a few neglected youths in London with a view to their physical, intellectual, and spiritual betterment, and above all to their soul's salvation, no one could have imagined that an organization would be developed belting the globe, with light and love acting as a strong arm of the Church, to redeem, rejuvenate and educate multitudes of young men and later furnish incentive and opportunity for higher intellectual cultivation and development. It is to be feared that the Young Men's Christian Association is not holding as it should hold to the original idea of soul-saving. Let us hope and pray that it will never become merely an ethical or educational club, but that it may hold fast the one great objective of bringing young men into such relations with God through Christ that everlasting life shall be theirs.

The Young Women's Christian Association is another organization that has greatly blessed the Church while faithful to the great purpose of the Church in the salvation, protection, education, and development of young women.

Still another movement which had its origin in a soul charged with evangelistic fervor is the Christian Endeavor Society founded by Dr. Francis E. Clark. Who can measure the influence of this organization which has as its slogan, "For Christ and the Church"? Modernism cannot be credited with one single forward looking and uplifting movement such as has been mentioned.

We have yet to name one of the greatest of all of the world movements which has powerfully influenced the evangelical Church and Christianity in general, — modern missions. For more than a hundred years the determined effort to fulfill the mandate of Jesus and carry the Gospel into all the world has reacted upon the Church through its increased spiritual fervor and devotion. This entire movement was born in a passion like that of Jesus Christ in his redemptive program. Men and women, filled with the Spirit, have recognized the lostness of the world out of Christ, and at any cost and the risk of life itself a great army of youth has invaded every country on the globe with the Calvary message. It will be a sad day for the modern Church when social betterment or educational improvement shall be substituted for soul salvation as a missionary motive. If the modern Church fails in the fulfillment of its task, it will be because unregenerate leaders have led her to discredit the authority of God's Word, the Saviourhood of Jesus Christ, and the dynamic of the Holy Spirit.

In his inaugural address Dr. Henry Sloane Coffin, as President of Union Seminary, said: "There is a general question of the competency of the existent churches to furnish the religion so earnestly needed." He might appropriately have continued to say: The reason of this lack of competency is the utterly false note which has been struck by various professors in our theological seminaries! What he did state is absolutely true. In the present condition of the churches, with the incertitude of their leaders and the abandonment of great fundamentals, it is more than doubtful whether they can furnish the religion so earnestly needed, because the religion needed

is the Christian religion presented in the unadulterated, undiminished Gospel of the Son of God as proclaimed in the Bible. The Church must hark back, not alone to the teachings of Jesus, but to the sacrifice of Jesus on Calvary and the great body of spiritual truth revealed in the Holy Word, before it can furnish the world with the religion which alone can lift it into true fellowship with God.

§ 5. Faith and Reality

Christianity is accused of demanding blind acceptance. It is often said that faith is required to take the place of knowledge, and that in the realm of religion whatever is accepted has to be accepted without adequate evidence. Definitions of faith are never complete. We know what we mean by it but cannot very satisfactorily describe it. The Bible speaks of faith as "the substance of things hoped for, the evidence of things not seen." In its broader sense, faith is a confidence in and full acceptance of a Personality, real and reliable, or of a concept or principle as true and obligatory. Some one has said, "Faith is a recognition of spiritual reality and moral principles as of paramount importance and authority." Faith rests on evidence, but reaches beyond it. As the upper part of a column, reaching up into the cloud, rests upon what is visible and is supported by it, so faith reaches beyond the realms of the mechanical or mathematical demonstration.

In religion, faith is practical, historical, and saving. A historical faith leads to the acceptance of the Bible as God's Word. A saving faith accepts God's favor as manifested in Jesus Christ. Faith is intellectual assent

with an affectional element and an obedient purpose. Now such a faith as this is indispensable to everlasting life and continuous growth. Religion is a matter of personal relations. Those personal relations transcend rational definitions. William Ernest Hocking in his admirable book, "The Meaning of God in Human Experience," begins his preface with these words: "The services of thought to religion have been subject to a justified distrust. By right instinct has religion looked elsewhere for the brunt of support and defense, say to revelation, to faith, to feeling. Our current science of religion may now assume without too much discussion that the grounds of religion are superrational or subrational . . . The philosophic trends agree in accepting the judgments that religion lies close to the primitive moving forces of life, even deeper than reason or any work of reason . . . What realism desires is more valid objectivity substantially in the world beyond itself . . Religious ideas and beliefs, if powerless, are false."

It becomes evident, then, that we must demand of our faith much more than that which is agreeable to an indolent spirit. We must demand that which is a spur, a prophecy, and a promise. It is faith which acquaints us with truth beyond the border line of logic and science, and which fills our treasury with those remedial, restorational, and inspirational realities that we can offer without hesitancy and without question to meet the deep yearnings of the immortal soul. Our mission becomes a successful one in proportion as we are able to set our religion constructively at work. Personal efficiency in Christian service requires vastly more than the acceptance of the fact that God is. It is very easy to fall into the

mistaken idea that a vast amount of the body of religious thought is non-essential. Faith makes for us a present possession of all that vast body of spiritual truth which, without faith, is merely conjectural, and is pushed far into the future as a possibility or at most a remote probability. Real faith is not a vague, misty phase of uncertainty. It is a realized possession. Our faith must comprehend the infinite love, goodness, mercy, wisdom, and truth of God as manifested in Jesus Christ. We are hopelessly at sea when we undertake to explain all the infelicities, the irregularities, and the injustices of life. The obligation to do this is not laid upon us. Our faith that "God is love" is based upon his benevolent providences and his distinct revelation. Having accepted that as a basic fact, we can go out into a world where there is much that is incongruous, untrue, and unwholesome and not be overwhelmed or unduly depressed. Faith in a knowable and lovable God blossoms into an intimate acquaintance with him, which gives the soul its true repose.

§ 6. The Vital Issues of Today

It must be evident to any thoughtful mind that the church is moving in a zone of storm today. This is not nearly so deplorable as we sometimes think. The zone of breezeless calm is much more dangerous than the zone of storm. It is important to recognize what the chief issue is. It is a question of belief *in* Christ, or *with* Christ. Is Christianity a faith in God like Christ's faith in the Father, or a faith in Christ as God? Are we to *revere* Christ, applaud him, admire him, or are we to *worship* him? The difference between the two is as wide

apart as the poles. Shall we beatify Christ or shall we deify him? There certainly can be no question as to what Christ expects, as between these two. Do we come to God the Father with Christ as a fellow companion just as much in need of God as we are, or do we come to God *through* Jesus Christ who was "God manifest in the flesh"? The Scriptures are not ambiguous at this point. There is not one single utterance of the inspired Word that would encourage us to think that Christ is one of us, but *no more* than one of us. The Scriptures emphatically teach that it is *through* Jesus Christ and *in* Jesus Christ that we find God if we find him at all.

The Socinian view of Christ gives us a hero view but not a divine view. He is admirable in his courage, his elevated thought, his sacrificial spirit, but no more. We have again the prophet view of Christ, which represents him as a wonderful teacher with extraordinary spiritual insight. In that case, Christ stands beside us as one of us, facing God. Although very much superior to us in many ways, he is not capable from this viewpoint of making any atonement for sin. Sin then is evaporated into mere weakness or sickness. We are saved from our misfortunes by culture, by education, without repentance or confession. Such a Christ might still assist us in our sicknesses, but he has no power to deal with us in our sin. Spiritual authority is unnecessary, because we have only to follow the inner counsels of our own heart. If history teaches us anything, however, it is this: That the basis of a permanent church is a divine revelation and not a subjective emotion or inspiration.

No great progress has ever been made by the church in any period of the history of Christianity except as

the leaders of the church have clearly recognized a true source of spiritual *authority outside and beyond themselves*. Of course, such authority must have corroboration in spiritual experience. Doctor Forsyth is quite right when he says, "Only an atoning religion has either power or future." In the future church which is successful and progressive three things will be recognized as vitally significant, — belief, worship, and service. All three of these are essential to clear vision and undiminishing virility. No successful church ignores the work of the Cross. We must recognize that sin is a wrong toward God. It is one thing to call humanity to *adopt* the religion of Jesus. It is an entirely different thing to call humanity to the *worship* of Jesus.

Christ is indeed a Prophet, without any doubt. He is also God's plenipotentiary. But he is vastly more than either of these. He was and is God. The person of Jesus must forever be the world's spiritual power center. All this is because his Cross represents not an object lesson in sacrifice, even to the point of martyrdom, but a redemption through which a lost world is saved. God alone could atone for sin, and in Jesus Christ he did it. There is no re-creation or restoration without redemption. That redemption has been achieved in Jesus Christ. "God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:17). Christ has access to the wealth of the universe and all that transcends it. He distributes it wherever it will be accepted. Jesus was saddened by sorrow, and poured out streams of sympathy from the hidden springs of his own being to cool the fever of humanity and bring health. Wherever the sinner is aroused to his own need,

he finds redemptive forces leaping to his relief. The Pharisaism of Christ's time is exactly what we meet to-day. It is indeed a false pride that refuses outside help when nothing else can lead us up and on. In moments of its surest sanity the heart of man cries for the help of a holy God. Only Jesus Christ can answer that cry.

Not long ago the people of New England gathered together in groups to study the effect of an eclipse of the sun. It was a most impressive spectacle. All nature appeared strange. It seemed as though some great sorrow had fallen upon nature and she were clothing herself in sable garments. The glory of the day departed, and the attitude was one of profound thoughtfulness. There were, however, some striking things about the effect of the eclipse. One of these was the persistence of faith. Nobody doubted that the sun would shine again. It did shine again, just as resplendent, just as glorious as before the eclipse.

Just now the Sun of Righteousness is in eclipse in many quarters. A shadow of doubt hides the face of multitudes of people from the face of our Lord. Thousands who at one time thought they knew him as he is presented in the Gospel picture are experiencing a loss of spiritual vision. If nature's eclipse had stayed long, vegetation would have become stunted, flowers would have ceased to bloom, and no harvests would have rewarded the toil of the husbandmen. The world would not only be cold and dark, but, after time, would become uninhabitable without the shining of the sun. All this has application to the Sun of Righteousness. Blot out Christ in the moral and spiritual sky, and the world is dead. In the present eclipse there is no revealed truth that is not challenged,

no Gospel that is not impugned, no traditional beliefs that are not ridiculed. But just as faith persisted during the eclipse of the sun so it will persist now. It is only a passing shadow. The glory of God still shines in the face of Jesus Christ. Have faith in the order of God's spiritual universe.

VII

THE SEVENTH FINALITY OF FAITH

GOD IS COMING AGAIN

§ 1. The Fact of the Second Coming

GOD IS coming again. This is not to say that God is not continuously in his world, working with and for humanity. God was in the world also before the Incarnation, but he came to his world in a new and particular manifestation of himself in Jesus Christ. The Incarnation was in very truth a coming of God to the world to become a part of the historic life of humanity. Jesus Christ was the visualized Presence of God among men. He was a manifestation particular and unique for a special purpose. Having accomplished his mission, namely, the redemption of the world, Jesus returned again to the Father. Again let us say that this by no means signifies an absent Christ. It simply means that Jesus is no longer manifested in the flesh. He is not visually present with his people. He is here in the power of his Spirit, engaged in those blessed activities that bring those who are willing to accept and receive him into immediate fellowship with himself. His companionship today may be so vitally real to the individual soul as to sustain, encourage, cheer, heal, help, and secure the perfect development of the soul. Life is vastly different for those who accept the fact, and enter actively into it, that Jesus Christ is a real Presence today.

All this, however, is apart from Christ's Second Coming. The fact of the Second Coming of Jesus Christ must be accepted as a distinct and definite revelation. Undoubtedly there are many forced interpretations in connection with the Second Coming. It is claimed that more than seven times as many references are made to the Second Coming of Christ as are made to his first coming. The references employed have to be studied with much care to be sure that the deductions from them are neither forced nor fanciful. One, however, cannot read Paul's letters to the Thessalonians without being impressed that the testimony for the Second Coming of Christ is overwhelmingly strong. "And to wait for his Son from heaven, whom he raised from the dead" (1 Thess. 1:10). "To the end he may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints" (1 Thess. 3:13). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23). In Second Thessalonians the attention is specifically directed to the danger of being misled with respect to this important doctrine. "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first" (2 Thess. 2:1-3).

Most emphatically was the declaration of the return of Jesus as a visible Presence proclaimed supernaturally at the moment of his departure from this world. "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11). Nothing but a very forced interpretation can make this mean anything other than the visible and actual return of Jesus Christ to this world. This truth was immediately accepted by the disciples and satisfied them. It became the great incentive to their intense activity. Jesus had told them distinctly that it was not for them to know the times and the seasons, but there is no doubt that many of them looked for the early return of Christ. The Pauline Epistles abound in evidences that the expectation was coextensive with the Church of that day. It was a part of the Gospel that was taught. It undoubtedly sustained the early workers of the Church in their arduous task, and exercised a potent influence in correcting the evils of the day. They were exhorted to be faithful and not to be discouraged because of the multiplied sufferings endured by the disciples of Christ. These things were regarded by them as an evidence that Jesus might come at any time. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit" (Jude 17-19).

In all the New Testament writings we find direct references to the return of our Lord. "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him *at his coming*" (1 John 2:28). In all the references it is made perfectly clear that a personal and visible coming of Jesus Christ is meant. "For the Lord himself shall descend from heaven" (1 Thess. 4:16). Through the centuries "that blessed hope" has been a source of great inspiration and comfort to the disciples of Jesus. There has never been a time when the Church has not been conscious that at any moment Jesus Christ might reappear upon the earth, coming in power and great glory, thus fulfilling the promise of his return. In Paul's Letter to Titus he urges the Church to keep constantly in view the transcendently important event. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13). No other single event is comparable with this in the future of Christianity. It has afforded unspeakable comfort to Christian workers through all the years. "Wherefore comfort one another with these words" (1 Thess. 4:18).

Notwithstanding the distinct declaration, the earnest exhortation, the positive portrayal connected with the Second Coming, it is also a fact that from the first the doctrine has been repudiated by many and spoken of with the greatest disregard or disrespect by others. It is difficult to understand why there should be such an attitude of antagonism to this great truth. One explanation perhaps is this: It does not accord with preconception and the humanly determined program respecting the method of Christ for the future. All this was foretold by Peter:

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4). "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Pet. 3:10). "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13).

Another reason why the doctrine has fallen into disrepute is because of the very injudicious predictions of its advocates. Though directly contrary to the explicit declaration of Scriptures, men have endeavored to set the very day when the Lord would come. This has been done so often that many people naturally look with a great deal of suspicion upon a doctrine that has been so much abused. This does not excuse us from a careful study and interpretation of the Word of God with respect to this doctrine. An awful responsibility rests upon the Hebrew nation for rejecting the first coming of Christ. Let us not be found guilty of deceiving others and ourselves by rejecting his Second Coming.

§ 2. The Indications at the Time of the Second Coming

There are specific indications to which we are pointed

as suggestive of the approach of the time when our Lord shall return to earth. These indications are clearly announced by all the sacred writers, and they are in perfect agreement regarding them. In Luke's Gospel we read: "But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by [come yet]" (21:9). A general apostasy is to be the condition in the Church. There are to be wide departures in the faith. "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:8.) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). "This know also, that in the last days perilous times shall come . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:1, 13). Paul urges Timothy to engage assiduously in warning the people, because the time will come when they will not endure sound doctrine. They will turn aside to fables, and follow false teachers.

The time of Christ's coming is to be marked by great zeal in spreading the Gospel. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). The entire remainder of this chapter is devoted to the events that are to precede the Second Coming of Jesus Christ, as tokens of his Coming. The twenty-fifth chapter of Matthew is occupied with a very vivid portrayal of the events that shall transpire when the Son of Man comes.

Another indication of the approach of the Coming of Christ is the gathering together of the Jews in Palestine.

Some of these events have repeatedly occurred, but not all of them together at the same time. Without pressing any particular references beyond their evident intent, enough is made clear to us respecting the conditions that will exist immediately preceding the Coming of Christ to enable us to reach a reasonable conclusion.

§ 3. The Time

If the Second Coming is distinctly prophesied, it is equally true that the time of the Second Coming is not declared in any specific way. While certain indications are presented we are warned not to undertake to declare more than is predicted. The time is withheld. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thess. 5:1, 2). It is evidently not the intent of the Scriptures to gratify the curiosity of anyone, nor is it designed to furnish any basis for a specific and positive declaration as to when the Lord will come. If there had been any possible advantage in our knowing more, it would have been revealed to us. It is very easy to make the statement that the time is positively near at hand. There is no one in the world who can, on the basis of Scripture, declare that the Second Coming of Christ is sure to occur within the next few years. On the other hand, it is not within the province of any individual to say that the Lord may not come immediately. There are many indications that

point toward the near approach of that marvelous event which will usher in a new era.

The Scripture has not made it sufficiently definite so that any one can state in detail all of the events that will occur during the reign of Christ after his return. It is tremendously important that the Church should be sane in its treatment of the doctrine of the Second Coming. That there will be inaugurated a new era with Christ in complete mastery in connection with the second manifestation of God on earth in Christ, there can be no doubt. Is this not sufficient? It is enough for us to know that the Second Coming of Christ may occur at any moment, and concerning this there need be no doubt. There is one very striking fact, and that is that all conspicuous evangelists and nearly all who may be called great "soul-winners" believe in and preach the Second Coming. Christ has honored his servants who have made this the basis of a strong appeal for immediate surrender to Christ. As an incentive to conscientious and consecrated living it has an important place. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares" (Luke 21:34). We are exhorted to watch, and it is declared: "Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24:46).

§ 4. The Result of the Second Coming

The Book of Revelation deals with the conditions that shall result from the Second Coming of Christ. While we need great caution in our interpretation of this mystical, yet marvelous Book, some things seem very clear.

First among these is the fact of the Millennium. Following the awful period of unspeakable suffering and tribulation referred to in the twenty-fourth chapter of Matthew, Jesus will come and institute a special reign upon the earth which shall continue a thousand years. This is definitely referred to in the twentieth chapter of Revelation. Then Antichrist is to be destroyed, and the enemies of God's people will no longer have power to continue their ruinous work. The nations will be judged. This millennial period is represented to us under the form of a kingdom in which Jesus Christ is the Ruler. This was definitely predicted in the Annunciation. "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32, 33). The Church of Christ will be a victorious Church. The rule of Jesus will be one of righteousness. The injustices of the past will have been done away with. There will be "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). The last days of the millennial period will be marked by apostasy and rebellion, which will be completely overthrown with the destruction of Satan and the great judgment.

If there is any point in Scripture where we need to be careful not to be wise above that which is written, it is with respect to the millennium. It is to be received as a revealed fact and in that fact we can rest, leaving all the details to make their own revelation as they transpire. Those who project the Second Coming of Christ into the distant future do so without warrant. Those who predict the immediate coming of Jesus also do so

without warrant. The very fact that Christ may come today, and that there are many things in present-day conditions which furnish a reasonable ground to believe that he may come in the near future is reason enough to urge upon sinners the importance of immediate repentance, and upon Christian disciples vigilance and devotion.

"Even so, come, Lord Jesus."

VIII

CONCLUSION

GOD IS.
GOD CREATED.
GOD SPAKE.
GOD CAME.
GOD REDEEMED.
GOD IS HERE.
GOD IS COMING AGAIN.

THESE, then, represent the unshakeable validities of the Christian faith. These are the supreme affirmations in Christian doctrine. They will never cease to be vital with believers in evangelical Christianity. There are not now and never will be any "assured results" that deny the abiding and essential truths here represented. The unity of truth is a fundamental article of faith with all deep thinkers. As to the "assured results" presented by liberalistic Modernism, in very many instances the label does not fit. Science, philosophy, and religion—all natural and revealed truth—are in perfect harmony, because all truth emanates from the Supreme Mind. Eternal life is not secured by development. It is not earned through personal effort. It is the gift of God. When correctly interpreted and applied, the word "evolution" has an important significance. It represents the unfolding of that which is germinally given. It represents the *process* whereby the potential becomes the actual. We work *out* what God Almighty has worked *in*. "After

his kind," tells the final story of birth and growth. It is true in the entire realm of nature, with no exception. It is true in spiritual infolding and unfolding as it is in the natural world. Here is the secret of the "origin of species" and also of the continuation of species.

Compromise on the seven finalities of faith results in temporary paralysis, but not in peace. It is hardly consistent to sing "Onward Christian Soldiers" and then retreat when the first volley is fired. Modernism is the monoxide gas of religion. The characteristics of monoxide gas are its invisibility, its imperceptibility, its disastrous and even deadly effect. It works without warning. The victim may be dead before he is aware that anything is happening. Nothing is easier to simulate than Gospel doctrine. Phraseology, ministerial tone and attitude, theological terminology of evangelicals,—and before the victim is aware of it he has lost his Christ, his divine message, his spiritual earnestness, and finally his faith in God. He is dead, without knowing how it happened.

We are today in the storm zone. Some one must take the responsibility of setting the danger signals. There are too many unbridged rivers before Liberalism to make committal to that route safe or sane.

The "rose of Sharon" does not appear in the dismal swamps of unbelief. No soul can live and grow in the nitrogen valley where the atmosphere is filled with unbreatheable gas. The alkali lake bed of atheistic denials produces no harvests of contentment and happiness. Gold and wood will not amalgamate. Real fire needs no label. You cannot make cage-mates of a crow and a canary, not even by resolutions. Seed in the soil, watered and sun-

kissed, will make its own revelations. Power, pilot, and port are all essential to a successful voyage. Unplumbed piety represents the deeps of God's own life in Jesus Christ. "Self-expression," about which so much is said, is often only self-explosion. What is desired is Christ-expression in personal life. That will mean obedience and progressive life. Up-to-date-ness becomes an obsession with many people. Up-to-truth-ness is far more important.

Of the spies sent to the Promised Land on a tour of inspection and investigation, all but two brought back an unfavorable report. They were obsessed with the perils which would beset a campaign. They said, "There are giants in the land." "Let us make terms with them at the outset." Caleb said, "Let us go up at once, and possess it [the land]; for we are well able to overcome it" (Num. 13:30). With evangelicals, Christianity is the greatest thing in the world. No matter how great the opposition nor how widespread the dissension and disaffection we have no reason to doubt that we are well able to possess the land. It is to believers in Jesus the promise comes, "It is your Father's good pleasure to give you the kingdom" (Luke 12:32). Regarding matters of method and non-essentials, preferences may be properly yielded, but in these finalities of faith there can be neither retreat nor surrender. Compromise concerning the person and work of Jesus Christ is simply crucifying the Son of God anew.

What do we mean by "essentials"? We mean whatever is a necessary part of the redemptive program presented in the New Testament Scriptures. Whatever vitally contributed to equip Jesus Christ to be the world's

Saviour is essential. Hence the importance of the Virgin Birth, without which there was no incarnation of God. Acceptance of the fact that the Bible is God's Word is essential, because without that we have no positive and final knowledge of the historic Christ. Many modern peace resolutions in great conventions sign an armistice without victory, and this never guarantees peace. A transient peace at the cost of principle merely substitutes an opiate for a remedy. Ours is a splendid, constructive program, engaging the spiritual forces of the world. It is a program not of transient externalities, but of vitalization through applied redemption. Pleasing platitudes allay no fears. Unsupported theories produce only "apples of Sodom" for fruit. The desert of sage brush and serpents does not become a blooming garden until water from God's mountain reservoirs of snow baptize it. A mirage slakes no thirst. Wax fruit will do for adornment but contributes no sustenance. Phosphorescent fox fire is a poor substitute for sunshine. All these offerings of Modernism fail to satisfy heart hunger or to cleanse a sin-fouled soul or to set a star of hope in the human sky.

A conciliation is purchased at too great a cost when it means the betrayal of sacred trust. This is rather the time for ardent advocacy of the Gospel of reconciliation in Christ. Not one discovery of any kind anywhere has invalidated a single saving doctrine of the Gospel of grace. Certainly there is yet more light to break forth from God's Word, but not from a denial that the Book of God is his Word. Not from the denizens of cave dwellings and shadowed canyons whence emanates the deliverances of modernistic rationalists, but from the sun-blessed

followers of Jesus Christ must come the leadership of the victorious Church of God. The pillars that support the structure of evangelical Christian doctrine are immovable. Our anchor holds. When all other schemes for scaling the battlements of glory have gone down in wreck and are forgotten, God's great highway, Jesus Christ, will present the one and only open road to life everlasting (John 14:6).

The programs of Liberalism have been many and varied. Many evangelical churches have hearkened to the alluring voice counseling departures from long tried and successful methods. Ten great expedients have been tried by the Christian churches with a view to increasing the interest on the part of the unchurched masses. Within a score of years all these expedients have been resorted to and in no instance with signal success. The world pointed with more or less scorn to the church for its failure to utilize world methods, and the church was urged to institutionalize itself. Bowling alleys, billiard tables, and in some instances, dance halls became a part of church equipment. Those who were most active in this work confessed after a few years their great disappointment in results.

We next undertook to socialize the church. We were told that the difficulty with the church in its lack of great success was due to the failure of its members to get into intimate social relations. Immediately, we had on every hand a multiplication of "pink teas," "pleasant Sunday afternoons," and all sorts of social engagements, even to the extent of bridge whist. What was the result? A lessening of respect for the church as an institution. This

was not because the social life of the church found emphasis, but because it found an overemphasis.

The next move was to popularize the church. The sermon must be reduced to a minimum. Less stress should be placed upon spirituality and more upon general public interests. But as a matter of fact, the church did not become more popular by the adoption of this method.

The next move was to sensationalize the church. Moving pictures were introduced. The spectacular and the novel received undue attention. It was soon discovered that the church can never successfully compete with the play house in the matter of entertainment. It simply did not work.

These things proving unsuccessful, an entirely different method was advocated. The church must be philosophized. Religion was no longer to be regarded as a redemptive program but as a "philosophy of life." Interesting theories, rather attractive speculations, occupied the half hour of pulpit discourse. Meanwhile empty pews became even more conspicuous than before. The church was growing rather desperate. What next should be done?

We proceeded then in many instances to "pathologize" the church. We were told that sin is not the dreadful thing it has been represented to be. It is merely a disease. It is a matter for a physician and not for a Saviour. The church was exhorted also to establish a clinic, and recognize that a large part of its job should be the healing of the body. That it is the duty of the church to recognize the importance of health and the best sanitary conditions no one can question. But the attempt to rid sin of its real significance always ignominiously fails. The world knows better. Many churches found themselves unsuited

for the carrying on of a work that belongs particularly to a hospital. At any rate, the "pathologized" church has never been a great success in soul-winning, which is the church's particular business.

The next move was to rationalize the church. Thomas Paine's "Age of Reason" and kindred books were to give the important instruction necessary in this rationalizing process. We were told that belief in miracles belonged to a primitive period and had no proper place in advanced civilization. Wherever this method was adopted it was a pitiful failure either in winning numbers or in ennobling the character of those brought under its influence.

Very logically the next move was to anti-supernaturalize the church. The slogan was, "nothing above the natural order." It is astounding how widespread this movement has become. God is politely bowed out of his world and of course has no place in his Book. The seat of authority is in the individual life and not in any revelation of God. Meanwhile, what have been the results? Diminishing church attendance where this attitude is maintained, and a tremendous moral slump throughout the country.

It is only one step to the final landing place. And in not a few liberal churches this step has been taken. The final move is to atheize the church. God is no longer to be regarded as a personal God. Indeed, the name stands for superstition and a lack of intelligence. Such then is the drift, against which every true evangelical will take his stand.

Why not try the plan and program of God Almighty? *It works.* It works everywhere, all the time, among all people, in all conditions, and at every period of the in-

dividual life. The redemptive program never fails. Let us have done with the superficialities, the sophistries, and failures of modern apostasies, and let us engage with new zeal to do business for God in God's way. Suppose we undertake to Christianize the church.

Conviction! Repentance! Conversion! Regeneration! Righteousness! These are the watch words of the victorious church of the future. "The Lion of the tribe of Judah," accredited of the eternal God, will prevail.